

The Kingdom of the Mind

How to Promote Intelligent Living
and Avert Mental Disaster

James Mortimer Keniston



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The Kingdom of the Mind

How to Promote Intelligent Living and
Avert Mental Disaster

By

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Whatever condition or action of the body sustains,
steadies, and amplifies moral power, is right.
Whatever reduces moral effectiveness, self-control,
poise of judgment, and ethical confidence, is wrong.

Francis Greenwood Peabody.

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Dedication

TO ALL, YOUNG OR OLD, WHO DESIRE
TO MAINTAIN A SOUND MIND AND A
SOUND BODY, AND TO ATTAIN HAPPINESS
AND SUCCESS BY SERVICE TO HUMANITY.

MY MIND TO ME A KINGDOM IS

My mind to me a kingdom is,
Such perfect joys therein I find,
That it excels all other bliss

That earth affords, or grows by kind;
Though much I want which most would have,
Yet still my mind forbids to crave.

No princely pomp, no wealthy store,
No force to win the victory,
No wily wit to salve a sore,

No shape to feed a loving eye;
To none of these I yield as thrall;
For why? My mind doth serve for all.

I see how plenty surfeits oft,
And hasty climbers soon do fall;
I see that those which are aloft

Mishap doth threaten most of all;
They get with toil, they keep with fear;
Such cares my mind could never bear.

Content to live, this is my stay;
I seek no more than may suffice;
I press to bear no haughty sway;

Look, what I lack my mind supplies.

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Lo, thus I triumph like a king,
Content with that my mind doth bring.

Some have too much, yet still do crave;
I little have, and seek no more.
They are but poor, though much they have,
 And I am rich with little store;
They poor, I rich; they beg, I give;
They lack, I leave; they pine, I live.

I laugh not at another's loss,
I grudge not at another's gain;
No worldly cares my mind can toss;
 My state at one doth still remain;
I fear no foe, I fawn no friend;
I loathe not life, nor dread its end.

Some weigh their pleasure by their lust,
Their wisdom by their rage of will;
Their treasure is their only trust;
 A cloaked craft their only skill.
But all the pleasure that I find,
Is to maintain a quiet mind.

My wealth is health and perfect ease;
My conscience clear my chief defence;
I neither seek by bribes to please,
 Nor by deceit to breed offence.
Thus do I live; thus will I die;
Would all did so as well as I!

SIR EDWARD DYER (1550-1607).

PREFACE

THE writer has spent many years in caring for those of *unsound* minds. He has had the opportunity to study closely many hundred patients, and he has seen and knows some of the symptoms presented by several thousand. He has seen many recover their reason, and many lapse into hopeless dementia, while many have died. He has seen great changes for the better in the treatment of the insane, and rejoices in the prospect of great advances in the immediate future. The establishment of psychopathic hospitals, where those afflicted or threatened with mental disorder may go *voluntarily*, and be studied and treated the same as sick people in a general hospital, will be of incalculable benefit. In our *special* hospitals and sanitarium great progress has been made, as evidenced by their reports and

results. Their great work is not yet generally recognized by the public.

We learn much about health by the study of disease. The vagaries of a disordered mind enable us the better to understand the normal processes of a healthy mind. *Everything* about man—his ancestry, inheritance, environment, occupation, age, mode of life, habits, propensities—must be ascertained. It is hoped that this book will help its readers to develop both mind and body in the right direction, enabling them to lead happy, healthy, and prosperous lives.

The writer has not hesitated to utilize the works of great masters of prose and poetry, and of great teachers and great scientists, where their sayings corroborate or illuminate the points to be made, and due acknowledgment and appreciation are herewith bestowed. Gratitude is also due those who have attended his lectures, and have expressed to him a sense of value received.

J. M. K.

PORTLAND, MAINE, *October, 1916.*

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The Kingdom of the Mind

The Kingdom of the Mind

I

INTRODUCTORY

SINCE 1863, in which year the learned Dr. Isaac Ray published his book on *Mental Hygiene*, much has been written, either directly or indirectly, on this subject, which nevertheless has not been exhausted. After careful survey of all available literature the writer is convinced that there is still room for and need of another book which will be devoid of technical language, which will present a simple analysis of the mental faculties, and which may aid in helping to maintain a sound mind and to avert mental and nervous disorders. This book is intended

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to be useful to the youth as well as to adults, and may even be profitable to older persons in the attempt to defer old age.

This is practically an enlargement of a series of lectures which have been delivered before the Young Men's Christian Association, the Social Service League, and various other organizations, and the interest aroused and the numerous questions asked by auditors, some of them mere children, have apparently been of practical benefit. In several cases, persons on the verge of mental disease have been able to avert it by learning to use their faculties intelligently and to conquer their doubts and fears.

The term "Mind" is simply a word used to convey to ourselves and others any or all those *processes*, as thought, memory, reasoning, judgment, emotions and will, which enable us to establish proper relations with our age and environment. No satisfactory definition of this word has ever been given. "What is mind?" "No matter." "What is matter?" "Never mind." The word

"mind," in English, is used both as a noun and a verb! Discussion is for our purpose useless. In everyday life we use the words "mind," "body," "soul," and "spirit," and as a general thing we can make our meaning clear. In this world, this life, mind, soul, and body are "one and inseparable." The Lord formed man and breathed into his nostrils the breath of life, and man became a living soul.

To every human being is given at least one talent, which should not be buried. Every human being is capable of service, either directly, by action, or indirectly, by example. Our mental faculties are the tools with which we work out our destiny. They are interdependent, co-operative, and, when fully developed, are so rapidly associated as to appear almost if not quite simultaneous. All mental processes depend upon and are modified by stimuli which may be external or internal—arising from the world outside ourselves, or from the inmost recesses of our being: and they also depend upon many and

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complex bodily conditions—cell actions, organic functions (secretion and excretion), and the condition of the circulatory, respiratory, digestive and nervous systems, for their normal activity.

In other words a sound mind depends largely on a sound body, and “likewise contrawise.” As a matter of experience we know that the mind may rise above and overcome to some extent bodily defects, and sometimes the body may domineer over the mental faculties, and impair their efficiency.

In the following pages it should be understood that by the word “body” we mean the individual as he appears to others—size, weight, bones, muscles, lungs, brain, nerves, digestive and secretory and excretory organs, eyes and ears—in fact, everything which can be measured and weighed and seen and felt; which can be moved from place to place; and by the word mind we mean “all the powers, qualities, and attributes which are concerned in maintaining those relations

to ourselves and to other beings which are necessary to our highest welfare."¹

As mind and body are interdependent, we will first consider the latter, somewhat briefly; then proceed to an analysis of the mental faculties: and finally endeavour to evolve some general and special considerations which may promote the highest possible efficiency of both body and mind, which, to the writer, means social service—the winning of life by losing it. The indulgent reader—if there be one—will kindly accept some inevitable repetitions.

¹ Ray, *Mental Hygiene*.

II

THE BODY

A general need of the animal form is that it shall be free to move.—SHALER.

There is a mortifying of the flesh, but there is also a dignifying of the flesh.—PEARBODY.

WE shall not attempt to fully describe the body, with all its wonderful mechanisms, assuming that anyone who cares for his mental and physical soundness will have attained some knowledge of anatomy and physiology, of dangerous diseases, of the laws of hygiene and sanitation and asepsis, of protection and prevention. These things are now taught in our schools, and in public lectures, and no one need be absolutely ignorant of these vital subjects.

Many persons have in the past and many even today have maintained and promulgated very erroneous, incorrect, and even

fantastic views of the human body. It has been considered as corrupt, impure, vile, despicable—as something unworthy of notice, to be kept down, mortified, and even abused. Literature abounds in illustrations. We hear “of the world, the flesh, and the devil,” as if synonymous terms. Many of us are ashamed of our flesh, as if it were dishonourable.

On the other hand, by many the flesh and the body have been unduly exalted and even worshipped. Each of these extremes is to be avoided. We should look upon our bodies as honourable, worthy, beautiful, inasmuch as they not only are the vehicles of the mind and soul, but, in this life, a part of them. If the mind is our great treasure, the casket should be in every way fit and lovely. Our kingdom should have a fitting palace. Kings do not as a rule live in shanties. “Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, . . . therefore glorify God in your *body*, and in your spirit, which are God’s.”

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“The body is not *one* member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? . . . And if they were *all* one member, where were the body? But now are they *many members*, yet but *one body*. And the *eye* cannot say unto the *hand*, I have no need of thee; nor again the hand to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: . . . But God hath tempered the body together—that there should be no schism in the body, but that the members should have the *same* care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.”¹

¹ 1 Corinthians, xii, 14-26.

"We know our bodies are temples, and then continue to desecrate them by overwork, overplay and overeating, not to mention certain franker outrages upon the body."¹

"If anything is sacred, the human body is sacred, and the glory of man . . . is the token of manhood untainted, . . . seeing, hearing, feeling, are miracles, and each part and tag of me is a miracle."²

A man may perceive, remember, think clearly, judge rightly, and feel and will intelligently and purposely, but if his body does not respond and move to obey, he might as well be a barnacle, firmly fixed in one place. Now we all *know* that no two bodies are exactly perfect and symmetrical. We must make the most of such bodies as we have. How can we do this?

There are certain essential conditions which should be free to all—pure air, water, and food, proper shelter, and hygienic and

¹ Rev. Dr. George Clarke Peck, N. Y. *Herald*, Sunday Sermon.

² Walt Whitman.

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sanitary surroundings. These should be provided by every town, city, and state. A plague spot in any one district or quarter may infect all the others, and the rich who can pay for anything, will suffer from the unsanitary conditions which mar the health and happiness of the poor.

Given proper surroundings one can more successfully care for the body. Perfect health depends on the normal structure of the bones, on ready, free, and easy use of the muscles, on pure air to breathe, with adequate ventilation of all buildings, on a good and equal circulation of the blood, on regularity of the heart's action, on correct methods of eating and choice of foods, on the normal functioning of the stomach, liver, kidneys, spleen, pancreas, intestines, and organs of reproduction, on a well-balanced nervous system, on proper use and care of the skin, and on suitable clothing.

Let us consider briefly some of the factors which conduce to bodily health, and present a few simple methods which are within the

reach of everyone. All, except infants, have teeth—or can buy some—therefore keep them in good condition, and use them to masticate food thoroughly, allowing it at the same time to mix with the saliva. Visit your dentist at regular intervals. A bad tooth may cause serious trouble in any part of the head, as for example, excruciating neuralgia.

Eat simple, wholesome food, properly prepared, with as much variety as possible. Have meals at regular hours—the same every day in the year. Don't talk shop at meals, nor discuss any disagreeable or painful subject. Allow adequate time, and always bring a cheerful face to the table. A good laugh promotes good digestion. Eat what *you* like—if you can get it—and don't keep worrying over your eating. Animals can be fed by measure and standard, but not human beings. "One man's meat" may be "another man's poison." Old Mother Goose tells of the old woman "who lived upon nothing but victuals and drink"; and Bill Nye recommended less attention to foreign lan-

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guages (menus) and advised "a few plain dishes with some victuals on them."

"It is an immense question, that of diet. . . . Poor blind mortals that we are! ungrateful to our appetites, needlessly mistrustful and cowardly. A man may do what he dares; nor does he know, until he tries, what the honest appetite will bear. . . . Respect your dinner. . . . All a man's senses are worthy of employment, and should be cultivated as a duty."¹ Let us be grateful to the Creator, who has provided such a bountiful table, such infinite variety of foods and flavours, pleasing to all our senses. "May good digestion wait on appetite, and health on both."

We are provided with two brains, two lungs, two kidneys, and can get on fairly well if we lose a part of them, although we part with any portion of them with regret. Let us consider the act of respiration. We take in about eighteen times a minute oxygen, and exhale a poisonous gas—carbon dioxide,

¹ Thackeray. *Memorials of Gormandizing*.

with some animal matter, etc. In many localities we also inhale various foreign substances, as germ-laden dust, coal, gases, etc. Hence the importance of removing as far as possible all impurities from the air we breathe. This means good ventilation, both day and night—and preferably most of our time in the open air, or in rooms with wide open windows.

Deep breathing should be a part of our daily routine—it promotes health and long life. The following method has been practised and taught by the writer for twenty-five years, with gratifying results. To *learn* it, stand with your body, head and feet against the wall, with arms hanging loosely and naturally at the sides. Then take a long slow breath, as full and deep as possible. This will elevate the shoulders and body, and throw out the chest in front, especially at the top of the lungs. Hold this breath as long as you can, and then exhale slowly, until shoulders fall to their first position. Repeat this *at least* ten times—on arising,

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retiring, and at midday, and as much oftener as you can. It will hurt at first, so start in gently. With practice, you can keep your lungs distended for from one to three minutes.

Throwing back the shoulders does not in the least help to expand the lungs, but proper contraction of the abdominal muscles and the diaphragm does. The above form of deep breathing steadies the heart, sends the blood to the remotest parts of the body, promotes warmth and comfort when chilled, and often will overcome nausea and even sea-sickness. In the latter cases, after filling the lungs, elevate the arms, *to the utmost* above the head, and then, with position *tensely held*, bend forward from the hips about forty-five degrees, hold this position for a few seconds, return to first position, and repeat as often as necessary. Deep breathing, as described above, will at once relieve the backache due to fatigue from long standing, or constrained positions assumed in some avocations. Try it, and be convinced.

The heart, arteries, veins, and capillaries,

like the lungs, work day and night, getting their rest in brief periods of a fraction of one second to four seconds, approximately. It goes without saying that the circulation of blood should be absolutely free and unimpeded throughout our entire bodies. "A man is as old as his arteries." Some diseases, and some vicious or abnormal habits cause degeneration of the blood-vessels, with serious results on the entire body. Respect and cherish your heart. It *may* stand a lot of abuse for years, but do not bank on this. Overtrained athletes are prone to heart troubles, which may however occur in any one who overexerts himself for long periods.

Digestion, respiration, and circulation are controlled by the nervous system, which includes the brain, cranial, and spinal nerves, and the sympathetic nervous system, and these in turn are nourished and supported by the former. Our nerves provide our happiness and our misery. Without them we could do nothing. They are good servants but bad masters. By means of them we co-

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ordinate all our physical functions and actions. We think, observe, feel, move, breathe simultaneously—your muscles contract and relax, the secretory organs and glands perform their work, our waste is promptly carried off, our blood circulates, our food digests—in short, all the complicated mechanism of our wonderful bodies does its work without rising into our consciousness, unless something goes wrong. Then, for instance, we realize we have a liver, or stomach, or heart, or lungs, or kidneys, or nerves.

A few words about our protective covering—the skin—normally a soft, smooth, thin, pliable, elastic, and yet strong tissue, containing sweat and fat glands, touch corpuscles, hair follicles, and innumerable nerves and blood-vessels. It may be considered as a vast terminal station of the central nervous system. We learn much from the sense of touch, which would disappear almost if not quite wholly if we were deprived of it. Great care should be taken of the skin. It should be thoroughly ventilated

at least twice a day by complete exposure to the open air. We usually cover all but our head and hands throughout the entire twenty-four hours. At least ten minutes exposure morning and evening, with gentle muscular exercise, should be made, even in the coldest weather, with windows wide open. There is no danger of "catching colds"—in fact, it will prevent them. More of this later on.

Again, great care should be bestowed on the feet—frequent ablutions, massage, and above all, proper shoes. These should be perfectly easy and comfortable, with low, wide heels, and should allow perfect play of the foot, even to wriggling of the toes. High heels, tight vamps, narrow toes, causing compression and pain, are not only improper, but dangerous to one's health and peace of mind. "There is only one thing to be said in favour of tight shoes—they make a man forget all his other troubles."¹

Finally, we must never hamper or com-

¹ Josh Billings.

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press any part of our body. Tight, stiff, and high collars may and often do prevent the proper flow of blood to and from the head by constricting the neck. The lungs, heart, and abdominal organs should have free play and scope, which are impossible when we are hobbled. The arms and legs should be easily and rapidly movable, that locomotion be not impeded. How ridiculous, not to say barbarous, are some of the dictates of Fashion—how arrogant and cruel the tyranny of clothes—how despotic the sway of conventionality! What fools we mortals may be, and often are!

III

THE KINGDOM OF THE MIND

Were I so tall to reach the pole,
Or grasp the ocean in my span,
I must be measured by my soul;
The mind's the standard of the man.

ISAAC WATTS.

Upon the whole, a contented mind is the greatest blessing a man can enjoy in this world.—ADDISON.

THE mind, like electricity, cannot be defined—we know it by what it does. We cannot assert with sureness that it has any definite seat or location in the human body. The phrenologists claim to locate the mind, or rather the various mental faculties, in the brain, and point to various “bumps” as elucidating the topography, but their views are not acceptable to science, as they are not capable of proof. It seems sure that

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the brain and nervous system have the final word in the manifestation of mental processes, but they derive their power from *every* portion of the body, although in varying degrees.

We also know, as said before, that the mind is intimately associated with the body, and the body with the mind. They cannot act independently, even if they appear to. When, for example, the brain is diseased or injured, in fatigue, in various bodily diseases, even laymen can see that there is some impairment of one or more of the mental faculties. Prolonged overwork may cause at least temporary inefficiency of the mind. In the delirium of typhoid, all the senses may be overpowered. In organic diseases of the brain, and in epilepsy, there occur marked emotional deteriorations, disturbances of speech, impairment of memory, weakness of will, defective judgment, yielding to morbid impulses, and abnormal conduct.

Marked irritability may arise from inadequate food or digestive disturbances,

just as a feeling of satisfaction, contentment, and benevolence may follow a good dinner. As an army is said to march on its stomach, so the mind exerts its full and proper sway only when well nourished. We do not mean that good feeding and perfect nutrition are in themselves all-sufficient. "Man shall not live by bread alone," even if it be "the staff of life." It must gather its sustenance from various, even universal sources, as will appear later.

The mind is a complex, a collective word, embracing all the physical, intellectual, and moral qualities man possesses. It receives from everything in and outside the body constant impressions, things seen, heard, felt, which are, to some extent at least, recorded, assimilated, and co-ordinated. Figuratively, it may be regarded as a central station, where all the wires meet, both those with incoming and outgoing messages. Not all impressions are vivid enough to rise into consciousness and gain recognition, as not all have the same intensity, but they come

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in just the same. It would be impossible to enumerate them—such myriads—and some form of exclusion comes to our aid, or we could not recognize anything. In other words, we often select the impressions we desire, or they select us. Many impressions in time fail to touch us, from habit or frequency. For example, for hours we may not hear the ticking of the clock, or the chime of the hours, when absorbed in work or conversation.

Each mind is in a way an independent kingdom, with no fixed boundaries. Like all other kingdoms, it has a beginning, a growth, a system, and a decline. It may be insignificant or very extensive. Its tributaries are the various functions and powers of the body, and the relations with other minds and bodies. Hence we must always consider man first as an individual, and second as a social being. Moreover he sustains another very important relation—to “the infinite and eternal power, outside (and inside as well) himself, which makes for righteousness”;

which power, we, who speak English, call God. We, like the "untutored Indian, may see Him in the clouds and wind," or "in the deep unfathomable mines of never-failing skill"; in the "spacious firmament" and "spangled heavens"; in the majestic oak or the "wee, crimson-tipt flower"; in the noblest or the lowest man who ever lived.

Hence man, to maintain his kingdom, must discharge his duties to all—to himself, his family, his neighbour, his town, his state, and his God. A kingdom can never be powerful and prosperous which tries to establish more than one, and that the only standard of righteousness. There cannot be two or more kinds of truth, or honour, or honesty. Moral qualities, to be moral, cannot be like the eggs of to-day—"fresh," "strictly fresh," etc., "as advertised."

A kingdom isolated from every other kingdom—with a Chinese wall, without gates, as its boundary, cannot be a complete kingdom. Our means and modes of communication should be many and varied. Our minds

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associate with other minds through our bodies. What a miracle is speech, by which we can "warn, comfort and command," impart our love and sympathy, teach others what we know and learn what others know, in short, express our thoughts and feelings and wishes. And another miracle, the eye, with its wonderful and beautiful power to express at times thoughts which "lie too deep for tears." And the helping hand, ever ready to assist the weak, sick, and erring, and the foot, which carries us wherever duty and love call—are these not miracles?

The mind, like the body, needs and must have periods of relaxation and rest. It cannot and should not be always at its highest tension. Sleep alone is not sufficient—our waking hours need frequent intervals of repose, even if very brief, and change of work or diversion. Here each mind must establish its own rules and regulations. "Eight hours for work, eight hours for refreshment, and eight hours for sleep" is a good general working rule, but some varia-

tions are required by one's particular avocation. All rules, all regulations herein given are to be understood as applied to those who perform some productive work. Drones are apparently inevitable. They, however, like Josh Billing's loafers, "only count in an epidemic," and not always then.

Our kingdom must have life, movement, progress. Constant motion is as necessary to the mind as to the body. Not to go forward is to go backward. All deeds are not, and cannot be striking. "The humble round, the daily task may furnish all we wish or ask." A servant was sure she had got religion because she "swept under the mats." Longfellow speaks of "battle-fields, where thousands die to lift one hero into fame." Where would the hero be without his thousands?

The daily cheerful performance of duty, however monotonous; the "patient continuance in well-doing"; promptness, constancy, reliability, and service, these make up our life. "It is the sum of slight services and insignificant actions that make up human

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welfare. It is not the few striking actions which make up the happiness and progress of mankind, but rather the quickly forgotten details which, taken separately, seem insignificant. The worth of a man is in proportion to the love given him by those with whom he lives and works daily. To be a good neighbour is the first essential. And one cannot be a good neighbour, a good business man, a good teacher, a good writer, unless one is first of all a good man.”¹

Man then is a complex creature, with mind, body, and soul, each supreme in its own sphere, and each, in this world, dependent on the others. Much is said of the influence of the mind over the body, less of the influence of the body over the mind, and still less, because we know less, about the reciprocal influences of soul, mind, and body. What is said must to a considerable degree be figurative. “Behold, I speak to you in parables.” We know enough to enable us to live in this world, to do our duty, to serve,

¹ Edward Howard Griggs.

to command, and to obey. We are able to communicate with our fellows. We can progress, or retrograde. We can try to make the most of our talents, or we can bury them. If we love our neighbour as ourself we will learn to cultivate to the full every power, function, quality we have, both of mind and body, in order that we therewith may the better serve our neighbour and ourselves.

IV

PERCEPTION

Having eyes see ye not, and having ears hear ye not?
And do you not remember?—CHRIST, *Mark 8, 18.*

HAMLET. Do you see yonder cloud that's almost in
shape of a camel?

POLONIUS. By the mass, and 'tis like a camel, indeed.

HAMLET. Methinks it is like a weasel.

POLONIUS. It is backed like a weasel.

HAMLET. Or, like a whale.

POLONIUS. Very like a whale.

—SHAKESPEARE.

EVERYTHING we know or learn or feel comes to us by means of our special and general senses; sight, hearing, touch, smell, taste, heat, cold, pain, position, and absence or impairment of any of these hamper us. Hence, unless we *perceive* things, we can have no mind. Perception, the ability to acquire and recognize the properties of objects, is the basis of all mental activity, and must be the first mental faculty studied.

The infant reaches indiscriminately for an orange and the moon. It has no conception of space, distance, size, or other qualities. Let us consider an orange. It is spherical, yellow, sweet, and juicy (we hope); it has a rind and pulp and, sometimes, seeds. It has a flavour and an odour; it is fair to look upon, it is palatable and refreshing; it came from a beautiful blossom, which might have appropriately, in former days, decorated a bride; it has ministered unto the sick and gratified the well; it has size and weight and many other qualities; it brings to our minds thoughts of sunny Italy, Florida, California; of large plantations; of a host of cultivators; and of attractive and tempting displays in fruit stores. Now all these ideas, and many more aspects of the subject, did not come to us all at once. All dimensions, all attributes, all processes—in short, everything now perceived, received names in bygone days—long ago.

When therefore we perceive an orange, we hardly realize all the percepts which go

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to its making. We do not stop to analyse them, although we usually automatically associate some of them, as sweet or sour, dear or cheap, ripe or unripe. We also use ideas and memory, and judgment and volition, and experience various emotions and longings when we *perceive* an orange. When our mental faculties have attained their full status much of our mental action becomes automatic, but during their evolution, percepts must be reckoned singly. We must creep before we can walk or run.

Before going further it should be understood that the word *perception* simply indicates a process, and not a mechanism. It has an existence, but not a specific location. It depends on various mechanisms, in and outside the body—the nervous, circulatory, respiratory and digestive systems, on the muscles and organs, and on the senses. It means at its highest value good eyesight, sure hearing, sensitive touch, a sound body, and a normal brain. It rests upon attention, impressibility, receptiveness, and discrimina-

tion, and upon the vividness and intensity of the impression, and depends on memory for recognition.

We must remember that vision is not absolutely accurate—we do not perceive all parts and details of an object equally clearly. There are sounds our ears cannot hear, odours and flavours we cannot distinguish; and there are forces, waves known and some as yet undiscovered, which can only be recognized and appreciated by means of instruments of precision, and then only by trained and skilled observers. Our sensations of taste and smell are very weak in comparison with some animals, and rapidly disappear. Five minutes after we have begun to watch a night-blooming cactus we no longer perceive its at first almost overpowering perfume. Our organic sensations are usually, and mercifully hidden from us, save in periods of functioning as in the demand for food, or removal of excretions.

But perception is not limited to purely physical impressions and objects. It has a

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higher sphere—the reception and assimilation of the mental forces and activities of others, and the recognition of the structure of the universe. It appreciates the varying seasons, the sun and moon and stars, the wonders of day and night, of sunshine and clouds, mountains and valleys, rocks and rills, babbling brooks, beautiful rivers, and mighty oceans, plants and trees and grass and flowers: in a word, all inanimate nature. Music, art, poetry, literature, science come within its ken.

Unless our perceptive faculty is keen, we shall lack knowledge of our fellows. Character, disposition, temperament, are not shown by conduct alone. Much may be learned by observation of the face. The eyes are often telltale in their various movements and expressions.

I trow that countenance cannot lie
Whose thoughts are legible in the eye.¹

The movements of the lips and mouth often reveal much. A shrug of the shoulders

¹ Matthew Roydon, *Astrophyl*.

or a lifting of the eyebrows may condemn a man as surely as the spoken word. "Silence" with or without gestures, "is vocal if we listen well." Perception also can learn much from a man's actions, which sometimes speak louder than words. Words may deceive, but conduct never.

The faculty of perception is variously developed in different individuals, according to age, training, and power of concentration. It can be and is modified by impairment of any given sense, by disease, fatigue, pre-occupation, prejudices, and emotions. Inadequate stimulation may impair it—as diminished vividness and intensity of the external or internal stimulus. A tallow candle gives less light than an arc lamp. During sleep our perceptive mechanisms are at their lowest capacity, the intensity of stimuli and the power of reception varying even here. That perception is not wholly abolished during sleep is proved by dreams, some of which are so vivid or terrifying that we remember them when we awake.

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Perception is often deceived, either wilfully or unwittingly. Take a mirage, for instance. The man lost in the desert sees a beautiful river in the distance, and rushes towards it, only to meet his death. Here there is a real vision, but a lying one. Two other disturbances of perception should be noted, as they are very important—illusions and hallucinations. An illusion is a falsification of a real object. One sees or hears or feels something which is there, but interprets it incorrectly. The writer, when a boy, on a misty, foggy night, on a lonely street, saw before him apparently an elephant, of colossal size, moving his head up and down, as elephants do. This on a day when a circus had come to town. On approaching very cautiously he found it was Dr. Howe's horse and buggy. The elephantine movements were due to those of the horse and buggy. Illusions may also be purely mental or moral, and we *sometimes* cherish them.

Hallucinations are imaginary perceptions of things which are not present, or which are

impossible; there is no recognizable external stimulus. "The visual disturbances of alcoholics are pure hallucinations."¹ An inebriate once asked the late Thomas Reed where he could find a cab. "Go down two blocks and one block to the right. You will see two cabs. Take the front one—there is no other," was the reply. It is often hard to dispel our illusions, but infinitely more so to conquer hallucinations, and usually impossible. They cling like the old man of the mountain to Sinbad. Said a relative of an insane man: "The doctor says he will be well as soon as he gets rid of his hellish notions"—not a bad paraphrase, after all.

Perception then furnishes the raw materials which are made into wondrous fabrics by the other mental faculties. Alone it can do nothing. With the formation of ideas, the aid of judgment, the inspiration of the emotions and the direction of the will, it can do all mortal man can ask or even think. Let us therefore proceed on our way.

¹ Kraepelyn, *Psychiatry*.

V

CONSCIOUSNESS—ORIENTATION—ATTENTION

Conscious of himself and his merits he dared all that may become a man.—*Old Chronicle.*

East is East, and West is West.—KIPLING.

Stop—look—listen!—AUTHOR UNKNOWN.

THE order we have assumed in the discussion of the mental faculties is purely arbitrary. It must not be forgotten—it must be reiterated—that these faculties are processes, and processes only. They depend on each other as well as on all the physical properties and powers of our bodies. Mental action has been regarded by some psychologists as a secretion of the brain, just as the gastric juice is a secretion of the stomach. This, however, is no place for discussions or speculations, nor for disquisitions on anatomy,

physiology, chemistry, or neurology, or even psychology. The aim is simply to convey in plain language, devoid of technical terms, a survey of the Kingdom of the Mind—its capacities and its resources—that we may know how to be masters of ourselves.

Consciousness is not a fixed thing, with fixed boundaries. It varies in degree in different men, and in the same man. It may be, and is clouded by various physical conditions, as fatigue, pre-occupation, sleep, and disease. It depends for its full and unfettered function, on a healthy state both of mind and body. It is difficult to define in terms of precision. Consciousness is a "state of being aware of our mental acts and states," and "it reveals to us our personal identity."¹ Perhaps this statement will serve as well as any. "I know that I am I, and that you are you." I recognize my own individuality: that which distinguishes me from every other human being who ever lived, though made like them of the same

¹ *Century Dictionary*.

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materials, and having in large degree the same general features.

But no one, however conscious he is of his distinct individuality, can be conscious of his entire personality at once. He knows that he is living, can move to and fro, can converse, can work or play, read or write; that he breathes, has a circulation, eyes, and ears. But he is not aware of, and does not continually notice all these. He uses consciousness in sections, which however can always, if need arises, be put into communication with one or all of the mental processes. At any given moment, when awake, consciousness, like sight or hearing, is focused on one thing or one group.

We cannot tell the exact period when the child perceives the dawn of consciousness, as we remember nothing of our very early years. Some of us cannot realize when it begins to lose its vividness as senility approaches. In sleep we have what is called a sub-consciousness, but the very fact that we are asleep prevents us from attaining a

precise and exact and unerring knowledge of this state. We do not know when we fall asleep, and on awaking we are sometimes confused or bewildered for a few moments. Injuries and disease, either mental or physical, may abolish in part or whole our consciousness for a time.

Nevertheless, we are conscious enough for practical purposes, or we could not *do* anything. We know where we are, and we know more or less of "the kingdoms of this world." We are conscious of many things; the beauties and terrors of nature; of law and order, of the conduct of life, of our own powers and limitations. We realize what goes on about us in our daily lives. Without consciousness we would be lost in an ocean of nothingness. Even if consciousness be but an idea, that idea *is* consciousness.

Orientation may be regarded as a phase of memory, inasmuch as if we did not remember we could not truly be conscious. But it may just as well be considered as a part, and a very large part of consciousness.

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The term comes from the supposed origin of life in what in olden times, "when the world was flat," was called the East. In religious and other ceremonies we turn to the East. The East has become embodied in history, and tradition, and custom, and, as we must have some name or symbol for everything, orientation is as good as any.

Orientation, as now used, means our relations to time, place, and person. It is taking our bearings both in our mental, spiritual, and physical environment. It is to the mind what the compass is to the ship. It keeps us on our course of life. It enables us to recognize our family, relatives, and friends; our place of abode, and that of others; the time—day, month, and year. It is, or should be, with us in every waking hour, and enables us to sleep in safety. By means of it we can cross oceans or deserts, find our way in the crooked and narrow streets of some cities, and even (sometimes) find out where to take a trolley car for a given destination. By it we learn how to handle books

and read charts, and where to look for all sources of information and inspiration.

It teaches us to be careful about our goings forth; to look ahead, to go slowly and carefully when fogs obscure our way, or when icebergs at night may crush us; to realize where our place is; to know where our neighbour is; to recognize fitting times and seasons. If all our other mental processes are working correctly, it is of no avail, unless we are oriented. Hence any degree of disorientation, like any abatement of consciousness, is a misfortune and a handicap.

Some animals and some birds excel man in orientation for place. How they find their way, sometimes over a whole continent, is a mystery. For several years the same robins return to the lawn in front of my dwelling-place. They leave early in the Fall and return in March. They always nest in the same tree, a very large, symmetrical, and beautiful maple. How do they know? Scientists say that animals cannot *think*. A college professor has just said that none of

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the bodies of those who went down in the *Titanic* could rise to the surface, and spoke learnedly of depth and pressure! But as a matter of fact many bodies did rise, and were recovered. We have far to go, and much to learn, before we can say truthfully, that we *know*.

O brain exact, that in thy scales
Canst weigh the sun and never err,
For once thy patient science fails,
One problem still defies thy art;—
Thou never canst compute for her
The distance and diameter
Of any simple human heart.¹

Therefore, as Uriah Heep would say, "let us be humble," and *use* our faculty of orientation, if we cannot explain it. Let us try always to aim for the right goal.

Attention is absolutely essential for progress or success in any direction. It is "an active direction of the mind upon an object of sense or of thought, giving it relative or absolute importance." It is the ability to

¹ Lowell, *Studies for Two Heads*.

concentrate or *focus* the mind. It is the fundamental factor in memory. While it depends largely on the intensity of the stimuli which are constantly acting upon us, it is also more or less under the direction and control of the will. Accidental stimuli may arouse it.

In ordering companies into line, the captain says: "Company, *attention*." This at once compels the soldier to listen intently in order to understand the commands. He must not only listen, but listen with all his might, and at the same time bring all his other forces, mental and physical, into action. No mental action can exist without an impulse to perform some similar or correlated bodily movement. From our birth to our grave, we depend upon the process of attention. In fact, it is perhaps one of the first, if not the very first process which we experience. It depends for its force chiefly upon the observing eye and the listening ear.

Attention varies in degree with the individual. It can be trained and developed

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along certain lines, or it may be lessened by intentional disuse, or by laziness, ignorance, and indifference. Other things being equal, the one who increases and strengthens his power of attention, and his ability to fix it, is most useful both to himself and others, and the most successful. Newton's discovery of the principle of gravitation is a well known instance of mental concentration and fixation of attention. He had to *attend* to the fall of the apple, before he could theorize.

Our attention is often attracted by certain external and internal stimuli, to objects or processes of which we have only partial cognizance, or which have been forced into the background by more intense stimuli. It is often called forth or aroused by curiosity. A stranger tried various indirect methods of ascertaining how another passenger in the car had lost his arm, but the man kept on reading his paper. Finally the stranger said: "Excuse me, but I see you have lost your right arm." Reader, looking around, says: "By Jove, so I have." Goes on reading.

Attention may be and often is dominated by our individual tendencies. We are apt to avoid what is not liked, or disagreeable, or painful. Our attention may be blunted, like any other tool or faculty. It may be retarded, or passive. It may be distracted by various accidents, or by unusual associations of ideas. Tristram Shandy attributed all his misfortunes to his mother's distractibility. Another disorder of attention is its complete absorption in some given affair, often trivial, to the exclusion of more important events. This is "absent-mindedness," which often leads to curious or even unpleasant consequences. An extreme example is that of the scholar who once, on retiring, is said to have put his clothes carefully to bed, and hung himself over the chair!

Finally, attention, consciousness, orientation, and perception are prerequisites for the development and preservation of memory. "Wisdom is the principle thing, *therefore* get wisdom; and with all thy getting, get understanding."

VI

MEMORY

Precept upon precept: line upon line, line upon line: here a little, and there a little.—ISAIAH.

Memory is the purveyor of Reason.—*Rambler*.

STRICTLY speaking there is no such thing as *memory*—it is simply a term expressing in a general way our ability to recall or re-create impressions made upon us by past or present happenings. We speak of persons as having a good or bad memory, and this is well enough for everyday use, where we often find one word convenient for expressing much; compressing or condensing a phrase or a system or a history. It is not a *place*—a storehouse—a vault—in which we keep our stores of knowledge. It is rather a *condition*, which is exceedingly valuable, and necessary for the full fruition of our other mental processes.

What any man *has*, therefore, is not memory, but a *series* of *memories*, acquired by more or less labour, and only retained by labour, as a rule. *Every* impression made upon us is supposed to leave its picture upon our brain, but this impression gradually fades away, unless it is very powerful, or has been frequently repeated. Sometimes long-forgotten occurrences “pop into our head,” without any apparent associations of ideas which we can trace. Memories like these are not *practical*; they cannot be depended upon. Our memories often play strange antics; they sometimes fail to appear when we most need them; we really, notwithstanding the vast amount of discussion concerning their genesis, function, and properties, *know* very little about them. “If we *knew* what memory *is*, we could probably tell exactly what mind is.”¹

Webster says that “memory is the faculty of the mind by which it retains the knowledge of *previous thoughts* or *events*; the actual and

¹ L. Pierce Clark.

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distinct *retention* and *recognition* of past ideas in the mind; as events that excite *little attention* are apt to *escape* from memory." A given memory depends then on something which goes before, some word or deed or action; it is based upon the power of perception, the possession of consciousness and orientation, and the fixation of attention; and it must be recalled often enough to keep itself perennial, to be thoroughly assimilated, to become a part of our very being. Otherwise it would be a caprice and not a verity.

An act of memory is a *dual* process: it involves and depends upon two distinct elements—impressibility and retentiveness—and these two in turn are absolutely dependent on whatever furnishes the given impression. Thus here as everywhere in the kingdom of the mind, we find ourselves travelling in a circle. We can start anywhere on this circle, and go forward or backward—in the end it is the same.

We all have a *dual* set of memories. First—a set of *general memories*, common to man-

kind, which help to keep us alive. We remember various dangers and their safeguards; some of the guide-posts which set us on the right way; where and how to obtain food and shelter; to distinguish between friends and enemies; to orient ourselves; to count and reckon; and to know the names of the varied elements which enter into our daily lives. Both men and animals learn to know and remember these things, in greater or less degree.

Next, each individual *must* have a line of *special* memories, adapted to and demanded by his particular avocation or position. The physician must remember his anatomy and physiology and chemistry; the varieties and causes of disease; the laws of hygiene and sanitation; how to treat the sick, and how to keep the well man well. He must be able to call on his mental resources at any time, in emergencies, even in face of his own possible death. He must keep up with the times, the advance of science, the latest theories, whether of germs or vaccines. The special-

ist must remember that the integrity of the sense and organ of vision does not depend solely on the condition of the eye, and the optic nerve and tracts, but upon *all* parts of the body. A specialist who knows *only* the eye, is not the one whom I knowingly would consult. He *must* have two sets of memories.

Impressibility varies in degree, extent, and intensity. Sometimes we fail to hear *loud* noises, while the "still small voice" impresses itself on us permanently. We are all more readily affected by whatever we think concerns our own welfare, or the well-being of those we love; by our own interests and pursuits. Even so, impressions must be repeated again and again to produce any lasting result, and they also must be vivid and intense. We also know that we must, if we are to get on in the world, learn certain hard things, as spelling and arithmetic and writing, and this means hard work, occasional tears, and, formerly, beatings, to some of us. The old education had certain advantages—it made better spellers. During the past

twenty-five years I have found that a large number of graduates from colleges and universities cannot, or at any rate do not, spell correctly. Now people add instead of subtracting, in reckoning change—when *both* ought to be familiar. “Thirty-seven and three and ten and fifty—one dollar.” Trollope said: “It’s dogged as does it.” The reader may remember how Marjorie Fleming, wondrous child favourite of Scott, said: “As for seven times seven, it’s perfectly devilish.” Please do not believe that I wish to disparage any *real* and *effectual* simplification of our means of acquiring knowledge.

Retentiveness also has different degrees, but it depends on the power of impressibility and on incessant repetitions. With this combination we can remember seven times seven, that fire burns, that food and drink are necessary, that clothing has to be worn as a concession to custom, that we should behave with decorum and propriety, that we should be “on our job,” and that we must respect the law. We also learn *why*

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we should *do* certain things, and leave others undone.

Memories furnish us many of our delights as well as advantages. Reminiscences of our past life, and recognition of our present, bring to us confident tomorrows and treasures for our old age. Nature, art, books, scenes of travel, conversations, communing with dear friends—what would we be without them! The wise man will endeavour to lay up a large and varied store of memories which will comfort him in his declining years, thus affording a “durable satisfaction.”

The value of memories, as well as their intensity and durability, varies with the individual, according to his education, sphere of interest, productiveness, and temperament. It also varies with the content of memories, or they may surge upon us, often against our wishes. We can to some extent train our memories, and make a selection. Our lines of memories depend largely upon our *conduct*. We repeat then that man can remember certain fundamental things, as

the multiplication table, heat and cold, the value of coins, the nature of his surroundings, and all the essentials which are at the very basis of intelligent existence, provided his other mental and his bodily processes are in fair working order. By enlarging his mental and moral horizon beyond the mere necessities of existence, he can acquire many new, interesting, and profitable recollections which may and will add to mere living, grace and beauty and comfort and satisfaction. All these are within the reach of the poorest individual, if he will only open his eyes to see: wealth is not only not essential, but it is often a disadvantage, as we may see later.

We must then cultivate memories intensively, constantly adding to our store, and safeguarding those we already have. We must also remember that certain dangers confront us, certain impairments or defects. Memories may fade away by disuse or infrequent use, just as muscles may become flabby by lack of exercise. Certain diseases may impair or destroy them, and in old age, we

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are apt to lose first our memories of recent happenings. This latter is not *necessarily* so. Witness Gladstone, Bigelow, and others, who at the close of very long and well-spent lives retained all their faculties to the very end. My grandfather was as bright and keen at ninety-five, as most men of thirty. He was in bed only two days before he "stopped living," and was conscious to the last. Let us then so live that our mental treasures will neither rust nor wear out.

Finally, memories depend upon and really are associations of ideas, which means thinking or thought, which we will proceed to consider, bearing in mind always that we are not involving in our study any metaphysical or psychological subtleties, but simply relying on the *seeming facts* of everyday life and experience. Not that psychology is to be disregarded. Rather it should be valued, and the reader is urged to study it, in some of its phases, and in its attempts, thus far not successful, to adequately explain mind. It is also to be understood, as will

be seen in conclusion, that the reader who *really cares* to conserve his kingdom will frequently consult his physician whenever in doubt or need, and, having done so, co-operate with him intelligently.

VII

THINKING

Thinking is not an automatic function of the brain as breathing is of the lungs. For there are many persons who do not think at all, and yet manage to exist. Their lives are merely a *series of sense-impressions* which serve to stimulate certain *habitual activities* within a *confined range of daily routine*. . . . Thinking is an accomplishment—which assumes always a pronounced individual quality.—HIBBEN, *A Defence of Prejudice*.

Careful and sustained thinking of any kind, in any terms, abstract or concrete, is the hardest work that people find to do.—JOHN FISKE AND OTHERS, quoted by CHARLES EDWARD PARK.

They are never alone that are accompanied with noble thoughts.—SIR PHILIP SIDNEY, *Arcadia*.

THE process of thought is complex, and yet in a way simple. We wish to reach a certain end—to *attain a definite goal*. In other words we have ideas which we wish to express or contemplate. We must have

names, pictures, symbols, hieroglyphics, or some emblems which can represent ideas. We must also have more than one idea in order to think. "We cannot think of two—just *two*—just the abstract property *two*. The mind at once asks, two what? men, or horses, or ships?"¹ It is conceivable that a man *might* have only *one idea*, but in that case he could not be considered as thinking. He would be an automaton.

Like perception, attention, memory, and will, the word *idea* is difficult, if not impossible to define. The writer will not attempt it, simply giving some of its conditions and functions, or trying to. In everyday life and in literature the word is daily and hourly used, and we all can understand to some extent what is meant.

Now ideation, "the capacity of the mind for forming ideas, or the act or exercise of this power, by which objects of sense are apprehended and retained as objects of thought,"² is of course only *one* faculty, and

¹ Charles Edward Park.

² Webster.

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is dependent on or indissolubly connected with all the other faculties which we group together as *mind*, and, like them, it depends for its origin and its value on the condition of the *body*—through which alone it can receive and give. (We purposely turn aside from all metaphysical speculations and theories—from telepathy and thought transference and waves and vibrations—because we do not know.) But we can mention *some* of the elements which we all can realize as essential for ideation—for thought.

Thought then depends, like memory, upon impressibility and retentiveness. We must first of all perceive things; know or recognize what we perceive; and be able to group our percepts, to pay attention to them, and to remember them. We must also be conscious of them. Moreover, if it be true that as a man thinketh, so is he, it is very important for us to think rightly and, so far as in us lies, direct our thoughts into safe and sure channels.

Even five minutes daily devoted to read-

ing, and digesting and assimilating what we read, will wonderfully enrich us. Everyone has some moments when he is alone, with a bit of leisure. Occupy them by at least one uplifting thought. When some great idea, some felicitous phrase, some pregnant paragraph, some helpful suggestion comes to your notice, commit it to memory, or write it down. Keep an extract book, to note what helps *you*.

The most difficult thing in the world is to comprehend one's own train of thought. Such myriads of impressions surge upon us during our waking hours and even when we sleep—they come so rapidly—their intensity is so varied—that only a few out of the number really are registered and assimilated. Incessant repetitions are essential for permanent retention. Ultimately each of us accumulates a fund of ideas. If this were not so we would never advance—we could not transact our special or our everyday affairs. Much of our thought is like walking—we first creep, then stand, then take a few steps

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—slowly and carefully, concentrating our attention on this to the exclusion of everything else, and finally after much labour and practice, we succeed in walking without any special volition, and can even carry on an intricate train of thought or an earnest conversation, without any attention to our locomotion, unless some accident happens. So with thought. A few hundred words serve the average man, while the latest dictionary claims to contain four hundred thousand. The scholar has a larger vocabulary, but outside his special sphere he does not much exceed the average man in the number of words he uses. We all abbreviate; we teach a phrase or even a single word to convey much, as in slang, in Wall Street, in business, and so on.

In fact, much of our thought becomes automatic—we have a greater or less stock of “ready for use” ideas, which serves us fairly well for ordinary conversation, business, and correspondence. Even when we retire for meditation, we will find that we largely

use "stock" ideas. We are also apt to be distracted by external influences, or disturbed by the noisy talk of bystanders. In other words, our attention wanders, or strange or unhappy associations of ideas may derail us.

Man has various ways of communicating his thoughts—by speech, writing, gestures, pictures, symbols, and signs, and by the same means he may, sometimes, conceal his real thoughts.¹ In fact, he can lie. He was not made to live alone, but to associate with his fellows. He needs to give and receive ideas in order to be of service. He also, willing or otherwise, purposely or instinctively, comes into some form of relationship to a Higher Power than himself. Hence various ways of thinking arise.

There is such a thing as absolutely pure thought, a straightaway progress to the goal. We are thirsty, we remember where we can relieve our thirst, and we go thither—but to a fountain, we trust, and not to a saloon.

¹ Talleyrand said that language was given to man to enable him to conceal his thoughts.

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If we think alcohol will relieve our thirst better than pure cool water, our thought is incorrect and loses its purity. Literature abounds in examples of pure, lucid, clear, and direct thought. For example, study any of the parables, which for conciseness (not a single superfluous word), completeness of meaning, and felicity and simplicity of diction, have never been equalled. Or the Beatitudes, or the wondrous chapter on Faith, Hope, and Love—where can we find better models for ordering, clarifying, and embellishing our thoughts!

Thought should be direct, but we are not always in a hurry, and can or should sometimes “take the long path” to our goal. We may notice many beautiful as well as useful things in our journey. In so-called “business affairs” the shortest and easiest route is necessary to most of us. And yet prosperity does not always come to the most hurried and “short route” men. The Oriental’s methods of thinking and doing may teach us somewhat of wisdom: their patience, which

to us seems apathy; their simplicity, so opposite to our complexity; their calm repose, to our hurry and "speed mania"; their power of contemplation to our dislike of introspection. We may, however, still find in this country some counterparts. You may recall the story of the Englishman, in one of our country stores, who found several rustics sitting evening after evening on barrels and boxes around the stove. Asking one of them what he did, he replied: "Sometimes we set and consider, and sometimes we just set."

Automatic thinking may be necessary, but it becomes monotonous and enervating, if we have nothing more. How many times a day do we say and hear the same things—until we are heartily sick of them—however true they are. "It is very hot, or cold, or stormy. You are looking well or poorly. How are you? Where are you going? Are you writing? Show me. Gee whiz!" One of my comrades called everything *delicious*—from candy to cheese, pies to pickles, beef, bread, onions, beets, sauces, *everything*—

and he has for the rest of my life spoiled for me that rare word, which I had reserved for great occasions—a *sacred* word. What made his crime absolutely unpardonable, was his command of a very copious and rich vocabulary, the result of wide reading. For over thirty years I have been obliged to say “good morning” to nearly a thousand persons, until in sheer desperation I have learned many foreign terms for this noble greeting, and am now looking for some which prevail among various half-civilized and even savage peoples. I am still struggling with Polish, but have a few phrases at my command, as: *Jakze sie masz*, for “How do you do?”—*Dzien dobry*—“good-morning,” *Dobry wieczor*—“good evening.” It is hard, but I hope “the muscular strength it gives to my jaw, will last the rest of my life.”

The moral of this is “enlarge and enrich your vocabulary,”—there are many ways of saying the same things. “As for the common things he said and did, he said and did them uncommonly.”¹ Read and reread

¹ Warner.

books like Franklin's *Autobiography*; some of Xenophon's works, as his *Management of a Farm and Household*; or Sully's *Memoirs*; or Shakespeare; or Montaigne and Milton and Bacon; and do not forget the wondrous vigour, clearness, and beauty of the King James version of the Bible. The great poets should be studied also. Do not be afraid or ashamed to consult dictionaries, and to learn as many synonyms as possible. Nothing better enables one to perform his duties well, than the ability to express thoughts clearly and to the point. "Whatever may be the thing one wishes to say, there is only one phrase to express it, only one verb to animate it, and only one adjective to qualify it. One must seek then until one finds this *phrase*, this *verb*, and this *adjective*, and never be content with less."¹

All *really great* writers and thinkers—they who have become immortal—have consciously or unconsciously, cultivated a simple, clear, effective style. Their train of thought

¹ Guy de Maupassant.

can be followed. Study Dyer's poem, at the beginning of this book. Recall Crashawe's famous one-line poem on the miracle of Cana: "The conscious water saw its God, and blushed." How many can truly say they have really read the works of Dr. Johnson, who never used a short and simple word when he could find (and he always did) "words of learned length and thundering sound"; but Boswell is simply a delight. Compare Lincoln's Gettysburg speech with the interminable and unbearable prolixity and loquacity of some recent writers, whose long and redundant sentences sometimes fill a page or more.

The process of thought is subject to disturbance, like our other faculties. It is often obscured or retarded by fatigue; distracted by interruptions or diversions; and it is often weakened or paralysed by monotony of our work. It needs nourishment—mental food. It must not stand still, but always reach towards "fresh fields and pastures new." Hence the greater and more varied your

lines of memory; the more you study mankind and nature and art and literature; the more active your life, and the more righteous your conduct; the greater your hopes, the higher your aims—the more you will have to think about.

Don't get into *ruts* in thinking. Try to interest yourself in all the great questions of the day. Try to love your neighbour, and tell him about it occasionally. Do not be afraid to express your thoughts. However lowly your position, you may help someone. Remember the fable of the lion and the mouse. Don't make a *fetish* of any given word or idea. Men have gone crazy, or committed crimes, from a mistaken idea of duty, or patriotism, or even religion.

Think all you speak; but speak not all you think;

Thoughts are your own; your words are so no more.

Where Wisdom steers, wind cannot make you sink:

Lips never err, when she does keep the door.¹

¹ Delaune, *Epigram*.

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“Finally, brethren, whatsoever things are true—honest—just—pure—lovely—and of good report; if there be any virtue, and if there be any praise, think on these things.”¹

¹ Author's name purposely withheld.

VIII

JUDGMENT

You must use your own judgment on yourself. Great is the weight of *conscience* in deciding on your own virtues and vices. If that be taken away, all is lost.—CICERO.

A sound *discretion* is not so much indicated by never making a mistake, as by *never repeating* it.—BOVEE.

The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until *occasion* tells him what to do;
And he who waits to have his task marked out,
Shall die, and leave his errand unfulfilled.

LOWELL.

JUDGMENT is hard to define, in any concise way. In the writer's view judgment is the *capacity* to *estimate values*, and the process as well. Everything we do or experience in life depends upon it if absolute success is to be achieved. It is the loftiest and most complicated of the mental faculties.

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It is the final arbiter of our conduct. It puts us each in his own place.

It enables us to know the correct relations of things; to travel in the right direction; to make the best of given circumstances; to use our talents wisely. It teaches moderation, tact, self-control, energy, integrity, faithfulness, thrift, economy. It stands always ready to serve us, if we will allow it, and give it free play.

Judgment, however, does not stand alone, issuing its dictates from some lofty throne. Rather is it a very part of us, of all that we are. It depends for its very existence on the other mental processes—perception, attention, consciousness, memory, and ideation, and disturbance or impairment of any or all of these must impair or disturb the final conclusions formulated by judgment and reasoning.

Judgment, which is also conscience, fixes, correlates, and administers every fact of experience, and thus directs our course. It shows the true meaning of life; the relation

of the individual to himself, his neighbour, and his fellow-men; the difference between right and wrong; it enables him to use all his endowments and forces—mental, moral, and physical—in the most efficient way, and preserves him from error. All this, of course, if it has full play.

Judgment may be modified by inadequate mental, moral, and physical development; by superstitions; by political, religious, and social convictions; by self-interest and prejudices; by lack of emotional control; by anger, jealousy, envy, self-conceit, narrowness; by sudden impulses; and in great crises. A crowd of people may exert a very deep and even terrible effect upon our calmer judgment, often leading to horrifying excesses. The psychology of the crowd—the mob—has yet to be written.

Judgment does not spring into existence *suddenly*, or at any given moment of life. It is a *growth*, which should never cease while life lasts. Correlated as it is with the other mental processes, it cannot force its way inde-

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pendently or apart from them. It is a sort of clearing-house for all our mental assets and liabilities. All the forces which influence our life, from within and without, are at its command.

The first fruits of judgment appear during childhood, and sometimes bitter lessons accompany its entry. Like Franklin's boy, the child may "pay dear, very dear, for its whistle." But it is worth it if the lesson is thoroughly learned. "The burnt child dreads the fire." Sometimes, at school, or even at home,

The boding tremblers learn to trace
The day's disasters in the morning face,
GOLDSMITH.

of parents or teachers. One of the chief supports of judgment is *obedience* to law—whether of nature, or nature's God. The child during its first seven years should be taught the value of strict obedience, not only in important things, but in *trifles*, if there *are* any *trifles*! Chesterton speaks of trifles as *tremendous*—and they are. After

all it is the *little things* which make up life, for the most of us. At the same time impress on the child the importance of concentrating or fixing his *attention*. All commands, orders, wishes, or questions should be given in clear, distinct, easily comprehended language. Even infants can be taught to obey.

Unhappy and unfortunate is the child who has always been humoured—who has never learned to obey fully and promptly. He is handicapped in his entry upon youth and manhood. He has not learned the utility and benefit of his elder's experience. Worst of all, he does not know how to rule himself. He cannot excel either in study or sports, unless he obeys. As no one is fit to command if he has not first learned to obey, he must never expect to fill any but subordinate positions. Unless then he has fair judgment, and can recognize to some extent the relative positions of others, he cannot expect to "play on the regular team."

Judgment also involves a knowledge of one's powers and responsibilities. The boy

who runs races, or swims, or rows, must find out how much active and how much reserve strength he has. In his studies, he must discover his special aptitudes, and his individual tastes and propensities. If he does not, his schoolmates will soon enlighten him. He may and will get some hard knocks, but these will not hurt him. He must learn to give and take.

Next he must learn courtesy, good manners, fair play, and the square deal, and by the latter I mean the *real* deal, and not the sort which has become a byword, and almost a synonym for blatant hypocrisy. Good manners, *true courtesy*, are the most favourable qualities one can possess, ranking equally with *ability*. They are not incompatible with manliness—they rather adorn and emphasize it. They are the embodiment in our daily lives of the second great commandment and the Golden Rule.

Again, one must learn what his duties are and to make those duties a pleasure. Most of us do not live on desert islands—we dwell

in small or large communities as the case may be, and we must inevitably establish relations of some kind with those we meet, in the home, in society, in business, and in politics. Judgment is displayed or concealed according to the way in which we sustain all these relations. What is more attractive than a home where parents love and nurture the children, and where the children love, honour, and obey the parents? In *associations* with our fellows—not necessarily in Society with a big S—what is more charming than consideration for the welfare of others; unselfishness, cordiality, helpfulness? In business what is more satisfactory to all concerned than promptness, efficiency, active interest and zeal, and constant efforts to make one's self more useful? The boy or man who does not keep one eye on the clock, but fixes both eyes on his business, is the most successful and the happiest. In politics, judgment should teach us that there is some good and some bad in each of us; that all the virtues and abilities are not monopolized

by one party; that all men are not rascals—dishonest, grafters, unprincipled, enemies to law and order; that it is unmannerly, unprincipled, and unwise to abuse our opponents, to call them bad names, to stigmatize their principles and conduct. “Common decency forbids opprobrious language. It were happy for us if we could prevail upon ourselves to imagine that one who differs from us in opinion may possibly be an honest man.”¹

Good judgment will save us from speaking or writing things which may reveal depths in our natures which we may not desire to have explored. Especially should one beware never to *characterize* another unfavourably, unless absolutely compelled to do so, as, for instance, in a court of law. We cannot possibly know all that another man holds in his heart and mind. We may *think* we know, but we may be *mistaken*. At the worst, let us reveal only his conduct, and leave his character to take care of itself.

¹ Addison.

Judgment is not, and should not be, limited to a correct knowledge and use of our resources. It must also recognize and enforce upon us a knowledge of our *limitations*. For lack of the latter, the fabled crow lost his piece of cheese. We do not all have the same talents, the same tastes, the same proclivities. The man who cannot recognize the intervals of the octave, who has little or no sense of rhythm, who "has no ear," should not expect to get his living as a musician. The boy who is "slow at figures" will not make a good banker. It is therefore well for everyone to reckon up from time to time both his capacity and his handicaps: to "take account of stock." This rule applies both to mind and body. When we know ourselves, we can at least try to make the most of what we are. "Don't try to plough through a stump or rock—plough around them"¹ if you cannot remove them.

As this is not a book of maxims, nor a strictly psychological treatise, all the many

¹ Josh Billings.

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functions of judgment cannot be described or even catalogued. We may be pardoned for a few more words. Judgment enables us to select fitting times and opportunities; to do the right thing at the right time; to plan our daily or our life work; to take account regularly of our stock; to count the cost; to keep a level head; to correct our mistakes; to practice thrift; to confront dangers and emergencies calmly; to conserve and use all our resources aright; to cherish our strength and health, both of mind and body; to rule our kingdom; and, last but best of all, to serve. Using judgment as we should always in co-operation with our other faculties, we shall be fit for a useful manhood and a happy old age—making others, as well as ourselves, rejoice.

Think what we are, and for what end designed;
How we may best thro' life's long mazes wind;
What we should wish for—how we may discern
The bounds of wealth, and its true uses learn;
How fix the portion which we ought to give
To friends, relations, country—how to live

As fits our station; and how best pursue
What God has placed us in this world to do.¹

Thus would I double my life's fading space,
For he that runs it well, runs twice the race.

And in this true delight,
These unbought sports, this happy state,
I would not fear nor wish my fate,

But boldly say each night,
Tomorrow let my sun his beams display,
Or in clouds hide them; I have lived today.

COWLEY, *A Wish*.

¹ Persius, iii., 67. Quoted by Montaigne.

IX

EMOTIONS—FEELINGS

“There is no fear in love, for perfect love casteth out fear.”

“Torn by conflicting emotions.”

What is nearest touches us most. The passions rise higher at domestic than imperial tragedies.—JOHNSON.

A fellow-feeling makes one wondrous kind.—GARRICK.

EMOTIONS—like all other processes—are difficult to define, but easy to recognize. They are readily aroused, and necessarily so, by everything which occurs to us in our environment. They depend upon the processes of perception and attention; they must cross the “threshold of consciousness”; they are intimately connected with the association of ideas—our train of thought; and they are concerned, either as a cause or a

result, with the state of our physical forces for the time being.

We distinguish somewhat arbitrarily between *emotions* and *feelings*. By *emotions* we here allude to all those forces or processes which apparently act first directly on our minds, and only secondarily on our bodies. By feelings we mean those impressions which act primarily on our bodies, the characteristic or secondary results reaching our intellect after a perceptible interval. This question has never been fully settled, but we must follow some order or system in our discussions. We must *again* recall to your attention, that man is a vast *complex*—his mental, moral, and physical forces all working together at the same time, but not all at any given time rising fully and clearly into consciousness.

Emotions then are seemingly distinct processes, suddenly arising in consciousness which create in us or are connected with various sensations, which arouse either pleasure or pain. We perceive their source, and

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recognize their character. We are moved to action by them, and sometimes in wrong directions. They often completely overshadow, for a time at least, all our other mental processes. They may bias our conduct either for good or evil, they may control our thought, they may dominate or set aside our judgment.

On the other hand we can learn to *control* our emotions, to a greater or less degree, or at any rate to cease to manifest them. We can also, if we can, learn to direct our emotions into safe channels. In fact, we must do this, if we wish to maintain a proper mental balance and stability. Lycurgus realized this when he established his laws in Sparta. He effected wonders in the way of suppression, but he left little room for the play of some of the higher emotions. He gave the Spartans power and strength, but he deprived them of beauty and grace. All are necessary and desirable.

Emotions when properly aroused and subject to control, brighten our life and enhance

its satisfaction, or they mitigate its sorrows. There is a normal emotional reaction to every object we encounter—animate or inanimate; something in us which responds to every stimulus. Emotions—proper and pleasant ones—decorate and adorn our lives, and bring us into sympathy with everything. Thought alone may be severely correct and yet arid; judgment may be absolutely sure and yet limited to our more sordid affairs; but how they change and glow and take on new life when glorified by the proper emotions. Then, and then only, we begin to be alive.

The *intensity* of a given emotion varies with the individual, and also with the nature of the source from whence it springs. This intensity is modified, and usually diminished by frequent or regular repetitions. “Who riseth from a feast, with that keen appetite that he sits down?” The emotions aroused by our first sight of some grand mountain, or any other noble scene can never be recalled again in its full force. But numerous

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recollections gradually enable us to assimilate the impressions and make them a part of our very being.

Like every other process, our emotions sometimes "go wrong." We fail to be moved by the normal impressions which should inspire us. In other words, our emotions may lack the regulating and governing control which judgment teaches. Some "laugh at another's loss, or grudge another's gain." Howells tells of a Kentucky feud, resulting in the shooting of a man. The bearer of the tidings to his bereaved wife, found her standing at her door, eating a pig's foot. As soon as she was told, she said: "Just wait until I finish this pig's trotter, and you'll hear hollerin' as is hollerin'."

We cannot catalogue or describe all the emotions—pleasant or otherwise. Psychologists have not yet written the last word—they are not all agreed as to what emotions are. Moreover in everyday life and speech the feelings and emotions are terms often used interchangeably. Neither having the

ability nor the desire to be arrogant where so many wise men disagree, let us consider only a few phases of the subject, that we may perhaps help others, and render our pathway somewhat more beautiful and smooth.

Someone has said that the object of life is the pursuit of happiness. Granting this, the whole experience of mankind, as shown in history, teaches us that only the good really deserve or gain true happiness. The chief emotion of our lives then should be *love*—not mere sentiment, temporary or overpowering likings—but just *love*. “Thou shalt love thy neighbour as *thyself*.” Now, in order to love ourselves, we must so govern and direct and utilize all our powers, moral, mental and physical, that they may deserve approval. We must remember that we are responsible for our use of the talents committed to us.

If then we have love for our neighbour—long-suffering, kind, devoid of envy and self-seeking; love which never fails—we will find

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love will carry in its train all other noble and lovely and pleasant emotions. One of these is *joy*—the true gladness over our deserved possessions, which includes contentment, innocent gaiety, and satisfaction over any righteous deed or well-earned acquisition to our kingdom. Joy cannot live except in a pure atmosphere; it is disturbed or dethroned by any element of baseness.

Free from envy ever living,
Never with a brother striving,
Though the shepherd's lot be lowly,
Yet content I well may be;
If my store increase but slowly,
Ev'ry day has joys for me.¹

Other pleasant and desirable emotions are *sympathy*, which is only one of the manifestations of love; *gladness*, which is a milder form of joy—less vivid, but more lasting; *hope*, by which past experiences may or should justify us in the expectation of better things in the future; *faith*, which is another term for trust and confidence, which all life

¹ German song.

and all history warrants us in cherishing; *courage*, to face our future with stout hearts; *cheerfulness*, which will not only make us, but those about us happier; *forbearance*, which depends upon nobility of soul; and *pride*—the honest, innocent kind of pride, which scorns baseness or deceit, wrong of any kind, and warrants our assurance of the commendation—"Well done, thou good and faithful servant." If to all these we add *enthusiasm*—a spontaneous, genuine zeal in our work and our play, a heart-felt and sincere interest in whatever we do, so much better and happier we are.

These and many other things we shall consider later on, when we discuss man as a whole. But a few words about the unpleasant, painful emotions are desirable. Hatred is to my mind the worst emotion we can feel. It carries with it anger, ill-will, and all manner of evil. Nothing really justifies a man in hating his brother. It makes himself unhappy. If we hate a person, he must continually be in our thoughts. Let us then

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hate *actions*, and not *persons*. Anger affects our bodies as well as our minds unfavourably, it sometimes causes sudden death. Beware of it! "He that ruleth his spirit is greater than he that taketh a city!" Fear makes one wretched, as it drives out hope and joy and gladness. It unfits us for the struggle of life. Most dangers disappear if we face them resolutely, or they can be conquered. Said Henry IV. on going to battle: "You shake, do you, body! If you knew where I am going to carry you to-day, you would shake much more."

Worry is a most uncomfortable emotion—if it once gains admission it is apt to colour our whole life. "Why worry?"¹ It cannot help us—it does not change the conditions which confront us. It is a very bad habit—get rid of it! Envy and jealousy are both "the vices of small minds." They make us narrow, small, mean, and unhappy. We mention, only to condemn, suspicion, distrust, arrogance, and avarice. But *indifference*,

¹ Dr. George L. Walton.

the lack of any positive emotion, even if good or bad, is specially to be abhorred and avoided. It prevents growth, and progress and service, and removes all spice out of our lives.

The feelings are important factors in our lives. They act as our guides in every condition. They may and do excite emotions, but they can exist alone. They are absolutely necessary to our existence. Hunger, thirst, touch, pain, nausea, fatigue—in fact, *any sensation* which arises from or is caused by the demands of our physical system—we regard as feelings, rather than emotions, although emotions almost invariably accompany feelings. We cannot recognize or separate all the feelings engendered by the wonderful and complicated workings of our various organs and tissues, but we know they *must* exist. True harmony therefore depends on the proper correlations of *all* the mental, moral, and physical properties which form our endowment.

Emotions then, in connection with our

other mental processes, necessarily must produce action, and the course of action is indebted to the *will* for its full fruition, which is *conduct*.

Let us then be up and doing,
With a heart for any fate!

“Strive to acquire the art of enjoyment. Keep your nerves well in hand. Become proficient in saying pleasant words, and thinking pleasant thoughts. Make whatever work is yours congenial. Give your imagination free play. Look for the good in everyone, and endeavour to remedy the evil.”¹

I am not earth-born, though I here delay:
Hope's child, I summon infinite powers—
I laugh, for hope hath happy place with me.
If my bark sink, 'tis to another sea.²

¹ Author not known.

² William Ellery Channing.

X

THE WILL

A fatal tendency on the part of the psychologist is to measure every human action by the highest standard applicable to it.—WUNDT, *Human and Animal Psychology*.

Determine on some course,
More than a wild exposure to each chance
That starts in the way before thee.

SHAKESPEARE, *Coriolanus*.

Decide not rashly. The decision made
Can never be recalled.

LONGFELLOW, *Masque of Pandora*.

The will to do, the soul to dare.

SCOTT, *Lady of the Isle*.

I dare do all that may become a man;
Who dares do more, is none.

SHAKESPEARE, *Macbeth*.

THE writer does not agree with Wundt that the tendency towards the highest standards is *fatal*. In studying and endeavouring to probe all the processes of mental action, it is the part of *wisdom* to ascertain

its greatest possible capacity for attainment. This we can at least picture in the achievements of the greatest minds the world has known. But we must also try to discover the *lowest* possible mental development which would be consistent in the differentiation of man from the animals. We must also remember that most of us possess only the *average intellect* of our situation in time and place. To increase, or rise above this *average mental* capacity should be our aim, and we can never succeed unless our standard is the highest imaginable. We must therefore *will* to make the most of ourselves and our opportunities.

Discussion without end, disputes never settled, even irrepressible conflicts, have from the dawn of history centred over the meaning and significance of Will. How much misery has been caused over the question of Free Will! Let us disregard all these and see if we cannot present some practical points on this subject, which may help us in our daily lives, and perhaps explain in

part, what is the final outcome of mental activity.

One division of the Will is into *impulses* and *volitions*. "Simple voluntary acts are regarded as manifestations of impulse; there is *only one motive* present in consciousness. The higher stages, acts of choice are those of volition—the *choice* between *different motives*, clearly or obscurely conscious. In impulse, therefore, the feeling of *our own activity* is less developed than in volition; whilst since this latter involves a decision as between various conflicting motives, the feeling of our own activity rises in it to that of freedom."¹

A volition therefore is *purposeful*—it has—it must have—some goal. Hence it will readily be seen that it cannot be an isolated, independent process, but must depend upon or co-operate with the other mental processes. One must first have some *idea* of the goal, and must also perceive what that goal is; while judgment comes in to compare methods

¹ Wundt, *Op. cit.*

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of reaching the goal, and decide whether or not the goal is necessary or desirable. Moreover we must call upon our memory to bring to our minds the results of previous volitions, either of a similar or contrasted nature. The *idea* of the act willed, is naturally accompanied by *feelings* which are coloured by the nature of the act. These feelings, or emotions, may be and indeed are very important factors in deciding for or against the act.

Acts performed *without* any *precedent idea* and *purpose*, are not volitional but *reflex*—in other words, impulses. Moreover many of our acts, which at first require a conscious special act of the will, become with frequent repetitions practically automatic. Or we may call them *habits*, if we prefer. The tendency once formed to react to any given stimulus or impression, our will is *inclined* to follow the same path when the particular stimulus reappears, as this is the line of the least resistance. And this is in its way a good thing for us, as it saves much time in

the everyday transactions of life. The same situations, the same reactions—these constantly recur, and we often have *little time* for *deliberation*.

It is the most natural thing in the world to respond or yield to impulses. Only by a long and painful process of evolution, by training and discipline and the logic of circumstances do any of us learn how to select between good and bad, favourable and unfavourable, normal and abnormal impulses. And even when we *know*, we do not always choose wisely.

I know the wrong, abhor the wrong,
And yet the wrong pursue.

Hence the will needs the guiding and controlling process of judgment, and both work much better in unison with morality. Froude says that “morality, when vigorously alive, sees further than intellect, and provides unconsciously for intellectual difficulties.”¹ Charles Sumner said: “The true grandeur

¹ *Short Studies on Great Subjects.*

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of humanity, is in moral elevation, sustained, enlightened, and decorated by the intellect of man."

Our personal make-up and our feelings, and the content and nature of our environment—in other words all our individual and social responsibilities and liabilities, are calling for and dependent upon action. And the *will* is the immediate mechanism or force, by which action is transformed from an *idea* into *reality*.¹ Let us consider what the will can do for us!

It enables us to *deliberately utilize* all our mental, moral, and physical forces, to carry out our plans, or at least to make the attempt. For example, we may study how to prevent disease, and obtain all possible information in regard to contagion, infection, sanitation, and hygiene, but we, many of us, are too often satisfied with simply thinking of these things. But someone, who not only *thinks*, but carries his ideas to their logical conclusions, comes forward, and establishes the

¹ Oration on "The True Grandeur of Nations."

proper measures, because he *wills* to do it. He takes advantage of the opportunity; he seizes the occasion; he *does things*.

The will may, if we heed it, enable us to rule our spirits, to control our appetites and passions, to exercise ourselves in all right directions. It helps us to do right, and to reform if we have done wrong. Properly used it will make friends for us, or conciliate foes. In fact, if everyone always used his will properly, no one would have any foes, for opposition *usually* arises from acts which we perform impulsively, and not from deliberate choice, where our will and our judgment control and guide our actions.

Our volitions in many instances become more or less automatic, and we are no more conscious of them than we are of our heart-beat, unless some opposing force, some mis-play call them to our attention. In our daily routine, emergencies arise, where prompt action averts disaster or mistakes. Hence, in any new undertaking, in any contemplated action which involves unfamiliar

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factors, it is well for us to act deliberately, after careful consideration. The fundamental reason for this is that will—volition—always implies *doing*, or trying to *do*. Will is conduct, which is practically *all* our life. Matthew Arnold says that conduct is three-fourths of life.

Our will will enable us to control our temper, to sweeten our disposition, to improve our manners. It must be *trained*, however, and training always means hard work, self-sacrifice, a discard of non-essentials. How important it is to see that our children are early taught to *control* their volitions and impulses. Some misguided theologians, in the past, and some cranks to-day ("Elijah" Sanford, for instance) have insisted that it is absolutely necessary to "*break* a child's will!" That is not only a *mistake*—it is a *crime*, both against God and man. It makes man not only a cripple but a slave. What should be done is to study, control, and direct the will in order to render the highest and best service man can give. That will not

only enable us to yield gracefully to others, when necessity arises, as it often does, but to yield from principle—because sometimes it is *right* to yield—and not from coercion or inertia or cowardice. On the other hand it enables us to be firm and steadfast when we are sure of the right. It gives us freedom under the *law*. It makes man master of himself. Without the will, or with an undeveloped, weak, or disordered will, our acts are ineffective—we simply are “as one beating the air.”

As volition implies conduct, and conduct is nearly all of life, it seems fitting here to consider the question of morals, which are inseparable from conduct. Morals are just as necessary in making a shoe, or sweeping a floor, as in the affairs of business or statecraft. They mean “manners, conduct, behaviour.”¹ Morality then is not only “the *doctrine* of the moral and social duties,” but their *practice*. They include goodness, virtue, courtesy, consideration for others. They

¹ Webster's Dictionary.

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mean the doing of the right things in the right way at the right time. They exclude selfish disregard for or indifference to the welfare of others; lack of propriety; exaggerated egoism; meanness, harshness, and cruelty; idle gossip and slander—in short, every wrong emotion or thought or deed.

I have ever thought,
Nature doth nothing so great for great men,
As when she's pleased to make them lords of
truth.

Integrity of life is man's best friend,
Which nobly, beyond death shall crown the end.¹

Then let children be trained early in the control and direction of their will—to increase its strength and power. They should learn what is the natural result of any doing. They should learn to distinguish between the true and the false, the real and the sham. They will make mistakes—"to err is human"—but they will be mistakes only, and not intentional wanderings from the right path. "If they fall, 'twill be but to rise again."

¹ John Webster, *The Duchess of Malfi*.

With a true vision, clearness of thinking, trained judgment, and a wisely ordered will; with a reasonable knowledge of their powers and their limitations; with a careful conservation of their physical as well as mental endowments, they will be well prepared to enter upon manhood or womanhood.

But men and women must not consider that they can live on their mental capital alone. They cannot rely solely on the training acquired during youth. They must keep on training, studying, striving while life lasts. This may seem a hard saying, but it is not so. Continual movement, constant struggle—these are the very foundations of life, and the price of its continuance. Let us then *will* to do our duty, and duty will become a pleasure. Let us delight in our labour, and it will physic pain. Let us determine to make the most of our talents, to increase our resources for service and helpfulness, to let no day pass without at least one good deed, to be cheerful, optimistic, courageous, and zealous.

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Toiling—rejoicing—sorrowing,
Onward through life he goes,
Each morning sees some task begun,
Each evening sees it close;
Something attempted, something done,
Has earned a night's repose.¹

¹ Longfellow.

XI

SOURCES OF STRENGTH

On earth peace, good will to men.

Nothing is strong that may not be endangered even by the weak.—QUINTUS CURTIUS.

Power is more safely retained by cautious than by severe councils.—TACITUS.

THE kingdoms of this world are many and varied. Their "spheres of interest" are often selfish. They erect high walls for supposed protection and defence, and they employ many means of offence as well. An individual man is often altruistic, but the writer cannot recall the name of any earthly kingdom—past or present—which has ever considered any other kingdom as good as itself. Theoretically we speak of *Christian* nations, but practically they do not exist, they never have existed. They never will

until swords are turned into ploughshares, and nations cease to bestow a very large part of their income on ways and means of killing men and women and children.

To be sure the Red Cross does a vast work in mitigating the ravages of war, but why war? Hospitals are built to patch up the horrible wounds caused by battles, and the more numerous and dreadful diseases which usually follow in war's trail. But why battles? Might in itself alone, never yet made right.

Hence *Peace* is a very desirable embellishment of the kingdoms of the world and even more so of the mind. It means quiet and tranquillity; freedom from disturbance and agitation; calmness and repose; quiet and order as guaranteed by the laws; harmony and concord. It must be based on love, and it *is* love. It is "the work of righteousness, and the *effect* of righteousness, quietness and assurance forever." "Let us therefore follow after the things which make for peace." "Peace hath her victories no less renown'd

than war." Did not Franklin say (and who better knew it) that "there never was a good war or a bad peace"?

A calm and peaceful mind is a great blessing; a mind absolutely at peace with God and the world has a great *rest*. It completely abolishes *friction*, which is a marked hindering power in the world of mind, as it is in the world of matter. It causes us to cease from restless and vain wishes. It keeps our minds from wandering. It helps us to concentrate our attention, and to store great riches for the delight of our memories. Truly blessed are the peaceful and the peacemakers, and a blessing to the world. Such deserve the Nobel prizes. And do not think that peace is inconsistent with true manhood and womanhood! Rather does it grace all that makes for efficiency and courage and service. Think of Grant's noble words: "Let us have peace!" He, like Sherman and many others, *knew* what war is. If every man and woman of average intelligence would work for the abolition of war, war would cease. If every

ruler, or all so-called statesmen who create, or incite or favour wars were sent to the fore-front of all battles, there would be few battles. War is incompatible with peace.

Another quality which should adorn and elevate our kingdom is *optimism*. By this I do not wish to imply that "everything is for the best, in this best of all possible worlds." Everyone knows that evil and sin and suffering exist, and that neither man nor nature is perfect. Optimism is rather a glorified hope—but a hope founded on the knowledge of man's—the best man's—possibilities, and on the evidence given by all ages. It knows that some men have been, and may be very wicked, but it also knows that others have been very good. It does not try to hide the evil, it believes it can in time eradicate it. It does not try to gloss it over, or to minimize its results, but rather seeks to remove the causes. But it is not satisfied with negative results. It believes in positive efforts and has a sublime faith in the powers for good

which man possesses. It can see a silver lining to every sable cloud; "some good in the worst of us"; the Golden Age a future prospect and not a lost inheritance—a blissful state which disappeared ages ago.

Most of us, whatever our make up, instinctively prefer an optimist to a pessimist. The latter *dwarfs* both soul and mind by continually seeing or looking for the worst side of every person and everything. He can see little or no good in anything. Every silver cloud has a sable lining, and he always looks on the dark side. He is never satisfied. He makes no allowances for the good side. Everything is bad, life is a hollow mockery, no one is honest. He will not even use his lantern to find an honest man. He makes us feel uncomfortable, while the optimist encourages and cheers us, and fills us with new life and energy. "When honestly possible, optimism is not only the privilege of the physician, but his bounden duty. Often it will turn the scale of the patient's flagging forces and put him on the road to

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recovery. If we cannot give hope of cure, let us give hope of relief,—or have some philosophy that may act as a medicine to the mind. While none of us is infallible—not even the youngest of us—we should all pause before we destroy *hope*.”¹ When Rufus Choate was told by his physician that he could not recover, as his constitution was all gone, he said: “Then I will live on the by-laws,”—and he did.

Conservation of all our resources is not only a source of strength, but is absolutely essential for its maintenance. But it must be real, judicious, and active—practical and not merely theoretical. It means the employment of all our intellectual forces in ascertaining what special treasures our individual kingdom contains. It means “prospecting.” It must distinguish between true values and the false. It must first of all preserve the present productiveness, and then plan for the redemption of the waste places. It must discourage waste and pro-

¹ Dr. T. Fred. Gardner, *Brit. Med. Journal*.

mote thrift. It must bear in mind that true manhood is the greatest wealth.

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay.¹

Ambition is another valuable quality, which promotes progress and enhances our prospects of success, but it must be of the noble type. Originally ambition signified a going about to solicit an office, and to gain votes, according to the old Roman custom. Later it meant an eager desire for preferment, honour, superiority, and power. But it strove to rise over the heads of all competitors, and used all means, even though dishonourable and ruthless, to gain its ends. Such ambition may well be thrown away.

The ambition we mean is that consuming desire which will impel us to seek the highest possible good, not only for ourselves, but for our neighbour. We must begin with little things if we wish to rise to higher levels. We must learn that faithfulness in "the daily

¹ Goldsmith, *Deserted Village*.

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task, the trivial round" adds to our usefulness. We must utilize all our powers, mental, moral, and physical, to enlarge ourselves. We must be conscious of ourselves, mindful of our privileges and our duties; strive to *deserve* promotion; and we may be called to higher places. But if not, what then! We have at least an approving conscience. If we do not attain fame, we maintain our self-respect and honour, whatever our station.

Honour and shame from no condition rise;
Act well your part, there all the honour lies.¹

Co-operation is another fundamental source of power, and its absence soon leads to chaos. "It is not well for man to live alone." We could not live unless all our physical processes worked together in harmony. How then can we expect our minds to maintain their integrity unless the different mental faculties worked together in concord? "If a house be divided against itself that house cannot stand." If then our bodies and our minds must co-operate with each other, is

¹ Pope, *Epistle IV*.

it not evident that individuals must also co-operate with each other?

Cultivation is a necessary process in the attainment and maintenance of strength, whether of body or mind. Its fruits, its crops, may depend primarily on the fertility and composition of the soil. A good farmer will raise fair crops from a poor soil, while a bad farmer will ruin the most fertile lands, give him time enough. We not only have to prepare the ground properly, but we must select perfect seed. We must watch the crops constantly, and root out all *weeds*. We must know well all the relative forces of soil and cultivation in order to estimate the fruits of both, to foresee what harvests we may reasonably expect.

We cannot enumerate here all the sources of our mental strength—proper education, training, practice, discipline, self-reliance—as we shall consider them later on in other connections. But a few words may be devoted to the power of *imagination*. The humblest individual, even the child, has

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some imagination. "True imagination is vastly different from *fancy*, far from being *merely* 'a caprice,' or a playful outcome of mental activity, it is a thing of joy and beauty. It performs the initial, essential functions in every branch of human knowledge."¹ Hence we must draw on *facts* for our imagination, and *not* on imagination for our facts, as Sheridan said of a political opponent. Imagination derives its materials from past experiences—from knowledge acquired from whatever source—and then weaves them into the possibilities and glories of the future. Imagination rarely looks backward, except to fill up the gaps in the lost history. It rather looks forward. What pictures, what visions, must have appeared to the great inventors, the great poets. Imagination played a great rôle in the discovery of radium, wireless telegraphy, in the poems and dramas of Shakespeare.

As imagination bodies forth
The forms of things unknown, the poet's pen

¹ Maudsley, *Body and Will*.

Turns them to shapes, and gives to airy nothing
A local habitation and a name.¹

Dryden says: "A poet is a *maker*, as the word signifies; and he who cannot make, that is, invent, hath his name for nothing." Then we see that Edison, Guttenberg, Watts, are poets, just as Homer, Dante, Milton. We can only judge of the future by the past. Let us occasionally at least, take a look ahead. Even if our plans and hopes prove to be dreams, they are not idle dreams, for they have lifted us out of ourselves for a moment, and given us a brief surcease from our trials and perplexities. If we at times recall our past and brood over our failures and mistakes, let it be with the determination to avoid them in the future. Let imagination illumine our judgment, enrich our thoughts, reinforce our will, and make glad the waste places. Probably no man ever had a better brain than Napoleon, and he said that "imagination rules the world."

¹ *Midsummer Night's Dream.*

XII

SOURCES OF WEAKNESS

Every kingdom divided against itself, is brought to desolation; and every city or house divided against itself, shall not stand.—ST. MATTHEW.

United we stand—divided we fall!—MORRIS.

Stronger by weakness, wiser men become.—EDMUND WALLER.

THERE is a tendency in all kingdoms to shut one's eyes to the weak points, just as the ostrich buries his head in the sand to escape his pursuers. There is also a tendency to *overestimate* one's strength and resources. Both are unwise and foolish. While we should recognize all the mental processes we possess, we should also realize that the strength and power of these processes vary with themselves, not only in different persons but in the same person at

different ages, and even at different hours in a given day.

We have learned that our minds depend for their full and normal functioning on the faculties of perception, attention, consciousness, memory, thought, judgment, emotions, and will. We also should realize that these in turn are based on a normal condition of our complex physical system. It is also sure that both mind and body are subjected to powerful influences, some of which are unfavourable to health. In fact, we have "foes without, and foes within," and we must strive to protect ourselves.

Over-confidence is one of the greatest sources of weakness. It leads one to disregard everything which does not appeal to his vanity or exaggerated self-esteem. Braddock suffered from over-confidence, which in a way means ignorance, and experienced a disastrous defeat in consequence. How different the case with Washington, whose calm assurance and self-control enabled him to turn successive defeats into actual victories,

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and to save his country. Napoleon the Third lost his throne by over-confidence. In taking an inventory of our mental resources, let us make a discount for possible defects and losses. Allow a reasonably large margin for unforeseen emergencies.

Lack of confidence is another source of trouble. It means that one is unable to appreciate the exact value of what he actually possesses. He does not realize his ability, or knowing it, he dare not trust it. He hesitates to undertake anything which involves new and untried issues. He is unwilling to assume responsibilities. He can plod along in the beaten path marked out for him by others, and keep in the ruts of time-worn customs, but he is afraid to take the initiative. He becomes a slave to conventionality, a bigoted devotee of rules and regulations. No progress ever results from distrust of one's self—no great discoveries. This is not as bad as over-confidence, but it is bad enough. Both should be avoided.

Extravagance is not only a source of weak-

ness, but a sure precursor of ultimate disaster. It means debt, living beyond our "income," wasting our means in "riotous living." It results from the desire for things which are not legitimately within our reach—for needless or undesirable luxuries or superfluities. It often ensues from failure to "count the cost." No one should grudge the honest rich their enlarged opportunities, but we should disapprove of ostentation, reckless excesses, and unseemly displays. How many men have been led to crime to further their desire for "high living" or "keeping up appearances." True worth is always appreciated in the end, just as shams are soon found out and exposed. One should learn to economize his mental treasures, in order to have them at hand when occasion demands. *True* economy means wise and proper expenditures whether of money or mind. It does *not* mean stinginess nor miserliness. It means prudence and common sense. Extravagance is a heavy mortgage on our future.

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Instability is a sure evidence of weakness. It disorients us when least expected or desired. It means failure to achieve the best results, unless some "lucky chance" intervenes. Remember what was said of Ephraim; "unstable as water, thou shalt not excel." It is the reliable person, the one on whom we can always depend, and whose word is as good as his bond, to whom we turn in times of stress. He always is equal to the situation. "He sweareth to his own hurt, and changeth not." Instability endangers the very foundations of life, as of buildings and kingdoms.

Friction is sure to impair the progress of our mental kingdom to a certain extent. Mechanically, it implies a very desirable, useful, and necessary process. But, as we now extend its meaning, it implies lack of harmony, inability or indisposition to agree, a tendency to differ with our neighbour without rational grounds. "In the multitude of counsellors there is wisdom" if they all agree and co-operate, or if they can come

together in some settlement of affairs. But some persons are stubborn or even mulish; or they are swayed by prejudices and passions; or their judgment and will are at swords' points, and hence comes trouble. If our minds and bodies always worked together, and every man with his neighbour, friction would be reduced to a necessary and happy minimum which does not preclude honest difference of opinion.

Waste diminishes our resources, directly, by reducing our substances, and indirectly, by embarrassing our future efforts. As the world stands today, *some* waste seems inevitable, but modern science has demonstrated that the "by-products" are often greater than the direct. Think of the enormous waste in many factories, even today, when all the so-considered non-essentials—the imagined waste—is thrown into our rivers, or on the rubbish heap. Too often we waste our mental treasures—our time and opportunities—from sheer ignorance, or even from wilfulness and indifference. There have been

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many prodigal sons. How many wasted talents and wasted lives there are. "The pity of it!"

The keenest pangs the wretched find
Are rapture to the dreary void,
The leafless *desert* of the mind,
The waste of feelings unemployed.¹

A feeling of irresponsibility is a source of weakness both to individuals and to states. We *should* realize that everyone, however lowly or high his station, ought to recognize that he is accountable, both to himself and his neighbour, for his conduct. When duty calls, he should respond. The word respond means "to promise back." We receive most of what we possess from the labours of others and from our heritage. It should be our pleasure to give as well as receive. We should all feel that we are important factors—that no one is so weak or poor as to be utterly useless. If we neglect any least portion of our work, we cannot claim that we are not responsible. "Am I my brother's

¹ Byron, *The Giaour*.

keeper?" has been asked many times. We at any rate should be helpers, if not keepers. The laws both of God and man forbid us to claim that we are ever irresponsible for our deeds, unless we are idiots or hopelessly insane.

Finally a great, perhaps the greatest source of weakness is lack of proper exercise of our faculties. If we have treasures, we should use them and not bury them or lock them up. The athlete must or should keep up training all the time, and not merely in spurts. Paderewski, who plays for hours every day, says: "If I stop practising for *one* day, I notice it; if for *two* days, my wife notices it; if for *three* days, my audience notices it." We are here to serve, and not to be hermits. Man is only a be—ing, by reason of his do—ing. Let us then maintain and gather new strength by the proper use of all our faculties, choosing always the right occasions. We should keep our houses always in order, remedying the slightest defect, making the necessary repairs, when

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defects first come to our attention; when they are small. If we do our duty, we shall realize that even our weakness may become strength. A chain is no stronger than its weakest link.

XIII

THE RULER OF THE KINGDOM

All authority must be out of a man's self, turned either upon an art, or upon a man.—BACON.

Ill can he rule the great that cannot reach the small.
—SPENCER.

Keep cool and you command everybody.—ST. JUST.

EVERY form of government must have some head—some central seat of power and leadership—which head should act as an executive of the will of the nation, carry out its purposes, enforce its laws, guard its resources, and in every possible way act as a manager, protector, and defender. Even animals do this to some extent. In the same way man—the *individual*—should rule his kingdom.

We must repeat, that man is a *complex* being, having first of all a body, which is

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tangible; can be seen and heard; and can move from one place to another. This is one province of his kingdom—an *essential part*, but still *only a part* of himself. We often meet with complete idiots, who have absolutely no intellectual faculties—no memory, thought, judgment, and no ability to make their wants known. Many of them cannot walk or feed themselves. They would perish if others did not care for them. They have no speech. They have eyes, and can see, and they have some *feelings*, but no true emotions. Their will is undeveloped or perverted, and their movements are purposeless. Some of them might appear to the ordinary observer as fairly well developed. Be this as it may, the human being, if he had nothing but a body, would be a ruler over a practical desert.

Fortunately for him he has another part to his kingdom—the *mind*. Unlike the body, the mind is not tangible; it cannot be seen, or heard, or weighed; it must be estimated by what it does. Its powers are apparently

unlimited, when developed to the highest degree, as far as this earth is concerned.

We often speak of the influence of the mind on the body, and of the body on the mind. This is true because one cannot do much without the other. But let us always remember that we are using these terms simply for purposes of illustration, to better understand our make-up. After all, they are words—but words which have a deep meaning. We are obliged to use them, in our present state of knowledge, if we would make ourselves clear. How often do we personify emotions—our possessions—things! We speak of a ship as “she,” but we also say “man of war.” James says: “Let patience have *her* perfect work.” We know there is no sex in ships of emotions. Then the reader will kindly accept our use occasionally of familiar forms of speech. If we were writing for specialists only, our phraseology would be very different.

To the provinces of the body and the mind we should add another—the indefinable but

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universally recognized and acknowledged quality called *individuality*. We each have a personality of our own, distinct in many ways from any other person who has ever lived. It is *conceivable* that all bodies and all minds might have been made *absolutely alike*, in which case we would resemble machines; mechanisms like a Waltham watch, only even more so, because it is said to be utterly impossible to make even two watches exactly alike.

It is our individuality which affords variety; which gives us whatever graces and charms we may possess; and saves us from monotony. Without individuality we would be as dry and uninteresting as, for example, the multiplication table. You may have heard the following story which I have ventured to arrange in a manner suitable and agreeable to each sex.

A. I am glad people are not all alike. If they were everyone would want my $\left\{ \begin{array}{l} \text{wife.} \\ \text{husband.} \end{array} \right.$

B. I heartily agree with A. If all

people were like me, nobody would want
A.'s { husband.
 { wife.

Like everything else in this world, individuality has varying degrees. It may make a person very unattractive, or disagreeable, or even hateful, or the opposite. It needs to be cultivated carefully. Sometimes fertilizers are necessary and sometimes pruning knives. But when symmetrically developed and polished, and when moulded by judgment and tact, it will be justified of itself.

With extreme diffidence we allude briefly to the fourth and last province of man's kingdom—the soul or spirit. We hear much of the things of the spirit. In a general, and often a vague way, we have an idea of what is meant; our relations to a Higher Power—to God. These imply love, obedience, honour, and worship—they prompt man to *look up* to something higher and better than himself, or any other person he has ever seen. They give, or should give man a desire and determination to recognize and

perform his duty and to work righteousness. But as with the mind, so with the soul, all the *manifestations* of a spiritual force in us must and can be effected only by means of our bodies, and only through them when all work in harmony. And the only noteworthy output of all these—what the world needs and demands—is service.

We then have to rule over four distinct states: soul, mind, body, and individuality. Each of us is heir to this kind of a kingdom, but, unlike heirs to earthly kingdoms, we do not always succeed at once, at birth, to a thoroughly developed and organized estate. We rather inherit the possibilities and potentialities of a kingdom. Our treasures are slowly developed. We have one estate of childhood, another of mature manhood, and one of old age. In this section we will only consider the mature individual; one equipped for life's duties and responsibilities; one who is presumably of the average intelligence necessary in order to adjust himself to the demands of the present stage of civiliza-

tion. Even then we must set the standard high.

Now the first quality which man needs, in order to rule himself and his kingdom, is *knowledge*. Confucius said: "When you know a thing, to hold that you know it, and when you do not know a thing, to allow that you do not know it, this is knowledge," and "knowledge is power." *True* knowledge then shows man in some degree his capacities and his limitations. - We all know of persons who "know it all"! Poor, ignorant mortals—they are to be pitied, but it is hard for the discreet man to conceal his contempt for them. We read in newspapers that Miss Blank has gone abroad "to finish *her education!*" But when we become too old to learn, we might as well die—for we are then fossils. Education can never be finished.

Man must not only have knowledge, but, recognizing that he cannot in himself contain *all* knowledge, he must have insight and judgment enough to seek for trusty counselors. He must learn where to look for help,

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for all rulers need help. He must use all his faculties to the best advantage. He must utilize his previous experiences, and that of others, both those who have succeeded and those who have failed. If our minds are open we can learn much from our mistakes. Solomon says: "Where no counsel is, the people fall; but in the multitude of counselors there is safety." Rulers may and should give ear to wise counsels, but this does not necessarily exclude a proper self-reliance.

The next quality in a ruler who desires success is to know how to *trust* and whom to trust. He must know his strength and his weakness. He must not lean on broken reeds. So in our kingdom of the mind, we *must* trust our faculties, but we can only base this trust on our knowledge, and taking counsel with ourselves. For example, some men can call with absolute confidence on a vast store of memories, each having its proper or peculiar associations of ideas. Others depend on notes and memoranda. General Grant owed much of his success as

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a soldier to trusting his subordinates and "giving them a chance." But trust in one's self must be justified by the results attained. Hence we must keep our faculties in as good order as possible, always ready for service. The same rule applies as well to our physical resources.

Self-control is not only a very desirable qualification for a ruler, but is absolutely necessary for good government. It implies calmness, reflection, reasoning. It means a thorough adjustment of our equipment, and adequate direction of our emotions. How can one who is unable to control himself—his temper, appetite, passions, and impulses—expect to be able to control others!

A ruler may have acquired all possible knowledge of his resources; have chosen good counsels; know how to trust, and to control himself, but if he has not *tact*, he will find himself subject to many disagreeable events. He will often alienate his best friends, and increase the hostility of his enemies. None of us can escape enemies,

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but we should not needlessly add to their number. Tact means touching—contact with others. It implies the ability and the disposition to do and say what will best accomplish a desired effect, and also when to be silent and inactive. There are suitable occasions for all things, and also unsuitable. Tact desires to please and not to give offence. It knows how to give judicious praise to honest and faithful work, and how to temper condemnation with mercy and goodwill. It is a combination of good sound judgment and well-ordered emotions. Lack of tact is a serious handicap. Macaulay said of Hallam: "He had a mind distinguished by the amplitude of its *grasp*, and by the delicacy of its tact." The late King Edward and President McKinley were exemplars of tact.

Another quality needed for successful ruling is sympathy. "Great as are the blessings of sympathy in the direct aid it gives in mitigating the recurrent ills of the individual—they are of small account in

comparison with the secondary influence it brings to bear on the conduct of the mind it controls. By giving forth to others with all his strength the individual wins beyond himself. He escapes from the prison which the sense of *self inevitably* puts him into. Just so far as he goes forth sympathetically to other personalities, to his fellows of whatever estate, to his God, or to the nature about him, he is emancipated from selfhood, and above all from the fear of death. The highest value of the sympathetic emotions is not to be seen in heroic deaths, but *far more largely* in the paths of duty in well-ordered and placid societies. All *real* social advance consists of gain in the altruistic motive."¹

We may now just allude to *true progressive-ness*, which means well-considered aims and constructive ability to formulate working methods for attaining them; patient, judicious, persevering work, not abandoned because of temporary obstacles. And finally

¹ Shaler, *A Study of Life and Death*.

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the ruler must have some kind of system in his methods of thought and action—a system which shall be elastic and yet efficient—a system, however, which shall be his servant and not his master.

Princes that would their people should do well,
Must at themselves begin, as at the head;
For men, by their example, pattern out
Their imitations, and regard of laws:
A virtuous court, a world to virtue draws.¹

¹ Ben Jonson, *Cynthia's Revels*.

XIV

STABILITY

I am a man, nothing that is human do I think unbecoming in me.—TERENCE.

Man was born for two things—thinking and acting.—CICERO.

WE have thus far considered what the kingdom of the mind is: its varied components; its relations to the body and soul; its sources of weakness and strength; and its ruler. We will find it profitable to enlarge a little, in a more general way, before we can gain a clear idea of true rulership, which is true manhood and womanhood.

The individual ruler must be able to rule himself as well as his kingdom. To do this he must be stable. Now stability implies the ability to *stand*: to be steady in purpose; firm in resolution, not easily diverted from

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the goal; and free from fickleness and wavering. It does not mean an inability to *move*—it is not inconsistent with changes of base. It does mean progress, but progress justified by and based on sound principles; progress in the right direction. It means conservation of all that is good and a reaching out after new and more fruitful and varied growth—a true and honest expansion. It means a maintenance of one's self in all just and honourable ways—a holding fast to one's own.

The oak which stands firm against the mighty wind, and the slender birch, swaying to every passing breeze, are alike stable, though in different ways. As with the trees so with man. There are times when he must stand firm as a rock, and again occasions when he must bend to the blast. He must "have a back-bone" in order to support himself, but if his back-bone was absolutely immobile—rigid and fixed—he would be in a bad plight. Stability means steadiness, constancy, persistence, firmness, durability.

It means a good foundation—a house built on a rock.

Only a sweet and virtuous soul,
Like seasoned timber, never gives.¹

Stability is not as prevalent as it should be, although it is one of the most desirable and efficient factors in mental development. It has many elements; it implies constancy, courage, decision, determination, patience, perseverance, resolution, and tenacity of purpose. The possession of these qualities may not make a man famous, but it will win for him respect and confidence and trust. He is the one we turn to in time of trouble—the one on whom we lean when we need a helper. When all goes well with us, we sometimes forget him, but at all times we “always know where to find him.” He does not face two ways. He looks ahead. He is always prepared. One can depend upon him to the end.

Constancy cannot flourish in isolation.

¹ Herbert.

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Its very meaning—"standing with"—implies association with some object outside itself—some person, some government, some duty. It is as true as the dial to the sun, the pole to the North Star. It is the very cement of friendship and it graces every station to which we are called. Constancy always is at one with truth—lies or dishonesty are abhorrent to and inconsistent with it. It cannot abide hypocrisy and double-dealing and treachery. It cannot live in darkness, it can only flourish in the light.

Constancy, like stability, always means *courage*—not merely physical, but the much harder moral courage. Courage to maintain a lofty standard is needed every day of our lives—in our families, business, diversions, in little as well as great things. We despise a physical coward; much more should we condemn moral cowardice. How often we see men afraid to express their real convictions, or to act when their action will be peculiar or unpopular. How many men are "on the fence, waiting to jump on the band

wagon.”¹ How many in exalted stations fear to be bold. Compare their conduct with that of Grover Cleveland, who said: “Tell the *truth!*”

O friends, be men; so act that none may feel
Ashamed to meet the eyes of other men.
Think each one of his children and his wife,
His home, his parents, living yet or dead.
For them the absent ones, I supplicate,
And bid you rally here, and scorn to fly.²

Decision is often necessary, and often depends upon constancy and courage. It must from its very nature be based on judgment—comparison and reasoning—in other words on a choice. It requires for the correct results adequate knowledge of the circumstances, and a familiarity with past events; an insight into human nature in general, and one's own temperament in particular. It is not always *easy* to decide. There is usually little trouble in the ordinary happenings of the daily lives of most of us, but

¹ The writer does not apologize for using occasional slang when it is generally accepted; in fact he rather likes it.

² Bryant's Homer's *Iliad*.

each individual sooner or later, more or less often, has to solve serious and important and vital questions. Here the promptness and value of our decision depends upon the amount of our mental resources and our ready command of them. But deliberation is even here better than haste; a rapid yielding to impulses or prejudices. When you decide, decide justly. "Let your yea be yea, and no, no." Remember the donkey who starved between two bales of hay! Decisions should always go hand-in-hand with determination. Let action accompany decision promptly.

Another element of stability is patience, which to some of us seems a lost art in these days of hurry; when so many are afflicted with the *speed mania*. Many people are vexed because the harvest does not immediately follow the seed-time. We have to wait, sometimes many weary hours or days, before we reach our journey's end. We cannot always hurry. Sometimes circumstances are against us, and sometimes it is

our restless eager spirit. But let patience have her perfect work. If we are compelled to wait, let us occupy our minds in some other way, not however forgetting what we have wished to do.

Patience sometimes means resignation—we cannot always have our own way; it is not always good for us. Trials and misfortunes may confront us. If we do our best to overcome them and fail, then submission is right and proper. “Man yields to death; and man’s sublimest works must yield at length to time.”¹ Patience also means self-control. Goethe says: “I will be lord over myself. No one who cannot master himself is worthy to rule, and only he can rule.” And Holmes adds: “Humility may be taken for granted in every sane human being, but it may be that it most truly manifests itself today in the readiness with which we bow to new truths as they come from the scholars, the teachers, to whom the inspiration of the Almighty giveth understanding.”

¹ Thomas Love Peacock.

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Allied closely to patience is or should be perseverance. It means determination, knowledge of the goal, and the effort to reach it. It implies earnestness in the utilization of our resources, and good judgment in their direction. It is the direct opposite of indifference, a foe to inertia. It is not inconsistent with zeal and enthusiasm, but these are apt to ebb and flow, while earnestness and perseverance resemble the steady flow of a river winding its way through or around all obstacles to the sea. It is the offspring of reason and not the creature of impulse.

Finally our stability implies the possession of determination and resolution. We must consider all that bears upon life before we can determine our course. We need maps and a compass, and a knowledge of navigation, with the skill to use them. We must be careful, and look out for dangers. We are responsible for the treasures and interests committed to our care. We must be vigilant, and keen of observation. We must learn to bear fatigue and pain if need be.

Having then all that we can attain of stability, constancy, patience, and courage, we should persevere on our way, holding fast to whatever will enhance our capacity for service with tenacity of purpose. Then we shall find much joy, even though our path may be not altogether strown with flowers. Let our aims be lofty, single, pure, and we shall be able to "finish our course," to "fight the good fight." At the end may we deserve this praise:

Only the actions of the just
Smell sweet and blossom in the dust.¹

Let it be not said of us, as of Absalom:

A man so various, that he seemed to be
Not one, but all mankind's epitome;
Stiff in opinions, always in the wrong,
Was everything by starts, and nothing long,
But in the course of one revolving moon,
Was chemist, fiddler, statesman, and buffoon.²

¹ Shirley. *Death's Conquest*.

² Dryden.

XV

FROM YOUTH TO AGE

He remembereth that we are dust.

No man is born unto himself alone;
Who lives unto himself, lives to none.

QUARLES.

Youth means hope, manhood means fulfilment, and old age cheerful retrospections.—ANON.

Youth, what man's age is like to be, doth show
We may our ends by our beginnings know.

WE have seen that the individual is a very complicated being, composed of various elements, some of which are evident to our senses, and some brought to notice only by their activities and functions. In a very real sense man is made out of the dust of the earth, and after living a few score years he returns to dust. No man is exempt from this lot. Poet and peasant, king and sub-

ject, the rich man and the poor, all "await the inevitable hour."

The glories of our birth and state
Are shadows, not substantial things;
There is no armour against fate—
Death lays his icy hand on kings.¹

But there is another side to this life of ours—a side not so gloomy. Life is a succession of happenings, and these are many of them pleasant. Days are not always overcast, nights are not always black as Erebus. We have the sun by day, and the moon and stars by night, even if clouds and tempests sometimes hide them. And our minds and souls may have an illumination of their own, which will irradiate our lives, if we will take note of it.

Hamlet divides life into seven stages, which are known to all. We will here consider life in three aspects—youth, manhood, and old age. There are no fixed boundaries, no arbitrary limits to these three periods. They pass imperceptibly from one to the

¹ Shirley.

other. Some persons are always young, and some are always old. But the vast majority display the qualities and characteristics typical of these periods.

In youth one thinks and speaks and understands as a child. Everything is fresh and new. Vista after vista opens before it, each more enchanting than the last. It is very susceptible to new impressions and more apt to act on its emotions than its judgment. It is the evolutionary or formative stage. It gradually becomes aware of its developing forces. It has everything to learn. It has a scanty past and a long and glowing future. Its imagination sets no bounds to its aspirations.

Youth then is the time for the preliminary training of *all* the *mental*, *moral*, and *physical* forces; to foster them; to develop them, and to grow up symmetrically. Work should not be too hard, but there must be some work. It is hard to learn "to read without tears." Work should be diversified, and studies attractive. But there must also be some play.

Education is necessary; not that derived from books alone, but from all the experiences of life. The youth should *very early* be taught the nature of his physical and mental and spiritual endowments, and shown how to use them. He should learn to respect and honour his parents and elders; to be square and just; to be unselfish; to recognize the rights of others; to regulate his conduct; and to play fair. He should train all his senses, as all he will ever know comes to him through them. It is not necessary to lumber up the mind with a mass of superfluous material. Rather should education teach youth to grow into the full stature of a man—a whole man. The early education then should give one a certain amount of knowledge which will enable him to fulfil the ordinary duties of the average sphere of life. As he approaches maturity he will usually manifest certain tendencies and talents, which can then be developed and trained in the right way. We cannot dwell on this subject, but will add that youth is the period

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when most of our habits are acquired, and it is of vital importance that these habits should be correct.

In endeavouring to disclose what the average normal mind is, we must not forget that there are backward as well as forward children. This creates one of the greatest problems of our schools. We must remember that in this world, flowing with milk and honey, and teeming with incalculable fertility, there is now and always has been a marked inequality in environments and income. It is a disgrace to humanity that any—even one—child should during its formative years be deprived of anything which nourishes mind or body or soul; to have its normal growth stunted; to actually want the very necessities of life. Even from the economical side it is a prodigious and criminal waste or neglect of good material. Let each of us take this to heart. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Is there any one who can hear the "cry of lost chil-

dren" unmoved? Probably not, but we mostly are indifferent or heedless or too much absorbed in our own affairs. "The world is too much with us."

Youth should remember that the child is the father of the man, and that "as the twig is bent the tree is inclined." Youth should learn that envy, jealousy, hatred, malice, selfishness, and evil communications are not only wrong, but they retard growth, and deform both body and mind. It should know that alcohol and all other drug addictions are bad. As so many ills arise from sexual abuses, it must above all learn what every boy and girl should know about the facts of reproduction of the race. This is imperative, but parents and instructors must use good judgment and discretion. As many children learn much that is bad even when very young, our words must be *in season*.

The picture drawn thus far may perhaps make life seem rather dry and practical. But youth has many joys and pleasures;

many healthy recreations. The innocent glee of childhood, the merry heart which doeth good like a medicine, the games and sports and other means of recreation, the development and play of the muscles, music and song, interesting books, home and school life, the freedom from sordid cares, the joyous imaginations, the eager anticipations, the honest pride over work accomplished—these and many other delights belong in a special degree to youth. What can be more pleasing to the maturer person than to watch the young people at their play! We grow young again in fancy as we look at them. Their lively talk, their little secrets, their confidences, how they divert us. And if perchance tears come to children, as often happens, how soon they give way to smiles when their troubles are made to vanish. Youth without play! perish the thought! Not all play, not all work, not all rest—but some work, some play, some rest. And what is sweeter than the laugh of a child!

Only too soon must youth enter upon man-

hood, mingle with other men, engage in life's work, and assume life's cares and responsibilities. Heretofore he has had counsellors—his parents and teachers. He has been trained for manhood. His physical and mental faculties have been explained and developed, and if he has co-operated with his instructors he has acquired and assimilated knowledge and wisdom and power. Now he must or should be able to make his own way. He still has much—vastly much—to learn; he will always be obliged to learn—but if he has been properly trained in youth, he has a good and sure foundation.

The two great objects most men strive for are success and happiness, and these aims are worthy, provided the price to be paid is not too high. But the success should be legitimate and the happiness true. "Act well your part; there all the honour lies." A success reached over the ruin and wrecks of competitors is not a real success, and it cannot bring true happiness. A man may attain riches in that way and be able to buy

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all he wants or can wish (except honest men); he may have unbounded control over thousands; he may *exult* over his possessions; but he is not, he cannot be happy. Unless he repents and makes restitution, and the latter he cannot fully do, because some of his victims are dead.

Who remembers such successful men? But how shining are the names of those who from the earliest ages down to the present time, have refused to purchase success at the cost of honour, justice, mercy, and integrity! Names need not be given, but they will readily recur to us. "A *good* name is rather to be chosen than great riches, and loving favour rather than silver and gold." Riches and station are good if well used; such cause no envy or hatred. Think of the man of whom it was said: "first in war, first in peace, first in the hearts of his countrymen"! And the good woman, who like the Master she *follows*, lavishes her means on the sick and wounded soldiers, opens her home for the care of the victims of a conflagration.

gration, cherishes the poor children, and, best of all, gives herself.

Whatever the true standard of success, it is evident that in order to attain it man must carefully conserve and properly use all his resources, moral, mental, and physical. If he lacks in whole or in part, he must use what he has. He may be deformed or crippled but he can make use of substitutes. I know a man who was born without arms, collar bones, and shoulder blades, but he uses his toes and feet as if hands. He writes, drives, and dresses himself. To all appearances he does not seem to feel or lament his loss. Nelson and Napoleon were undersized. While it is good to have a body which is sound and whole, one need not succumb to fate without even a struggle. Think of what Hellen Keller has accomplished, though blind, deaf, and dumb! We have compensations.

Just so in the kingdom of the mind. My memory may not be as good as yours, but perhaps my faculty of knowing how and

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where to find out things may be a very satisfactory offset. We cannot start on our career fully equipped, "down to the last button." We have to learn as we go along. We must keep our eyes and ears open that we may perceive clearly and correctly. We must learn to think in the terms of our work. Each business, every enterprise, every situation in life has a special vocabulary of its own, which must be learned. Many complain because doctors use so many Latin and Greek words, ignorant of the fact that these pass current in all civilized countries, whatever their language. Do not these same persons smile at the ignorance displayed by doctors, for instance, because they do not know the meaning of "gamps," "revers," "passementerie," "muntins," "butts," and so on indefinitely. Learn then the language of your business; its every exact shade of meaning; remembering that each word is a symbol of an *idea*. On the other hand one only too often makes a fetich of words, imagining that the mere pronunciation or thought of the

word results in the corresponding action, without further effort. Unless one can use words clearly, and write as clearly, he cannot achieve complete success.

Man must also learn the technique of his special vocation, whether it be laying bricks or making a chemical analysis. He should have absolute command of this, whether simple or intricate, if he wishes to be efficient. He must not disregard the *little* details. "Many a little makes a mickle." He should endeavour to comprehend all the relations of his work, to himself and to the world; and not be content with following out a simple routine.

Knowing his work, let him be faithful and diligent and fervent in spirit; proficient and punctual. But when his day's work is done, let him have reasonable play—but play which will be a re-creation, and not sport which exhausts. Even play is sometimes hard work.

Manhood inevitably leads to old age, in the ordinary course of events. Many dread

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it just as many dread death. Time has been when at sixty the "old folks" were expected to give up business and retire to the chimney corner, there to doze away a dull and uninteresting existence. Even today many "young folks" seem to care little for the "old folks," and to limit associations with them. This is an injury to both parties. Notwithstanding Osler, who limits man's productiveness to the age of forty, old people know better; at least some of them do. There is no need of *feeling* old, if one lives aright during youth and manhood. At eighty Cato learned Greek, and planted trees of whose fruit he himself lived to partake. Gladstone at the same age was prime minister of England, and clear and strong both in mind and body, whether preparing the annual budget or chopping down a tree. The genial Autocrat of the Breakfast Table was, when "seventy years young," as full of energy and cheerfulness as at thirty. "Former Governor and Vice-President Morton, hale and active in his business as a

banker, is an illustration of the fact that age is a relative matter, depending largely on the individual.”¹

It is high time for the “old” to assert themselves. They must insist on performing some part of the world’s work; some activity in social service; and especially in assuming positions as counsellors. They must refuse to be put on the shelf. They need not work so hard—they may justly claim more repose—but they are and should be important factors in our world. If early thrift has brought a competence, the old can give more of their time to help others. They should also continue all healthy amusements. The Japanese and Chinese may well teach us our duty by their example of honouring the old.

And old age has a beauty and charm of its own, almost if not quite as attractive as the graces and loveliness of childhood. Unhappy the man who does not love children and old people! His loss is incalculable.

¹ N. Y. *World*, 1912.

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“Age is opportunity no less than youth itself, though in another dress.”¹ If less strenuous in action, it can better play a waiting game. Master of emotions, it is more sure and discreet in action; less impetuous and more stable. And it knows how to enjoy the real pleasures of life, and to experience those satisfactions of life which are durable. It at last can look on life without fear, and upon its end without shrinking—serene and bright throughout.

¹ Longfellow.

XVI

WOMAN ALSO AS A RULER

Can man be free if woman be a slave?—SHELLEY.

How sweetly sounds the voice of a good woman!—
MIDDLETON.

HERETOFORE we have used the masculine noun exclusively in our delineation of the kingdom of the mind, and its rulers, always however employing the word “man” in its comprehensive sense. “Male and female created he them.” As no Salic Law controls our kingdom, it seems appropriate to devote some consideration to women.

As a general rule woman has always been considered as “the weaker vessel” from the days of the cave man up to a comparatively recent date. This is the fact in the East today, and at least one form of religion—the

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Mohammedan—has always placed woman on a very low plane. However this mistaken practice has arisen is not for me to discuss. Rather let me endeavour to picture woman as she is—and really always has been—an individual, a human being, a producer, just as man is.

Some of us, who are content to be called simply men, and not “lords of creation”; who remember our mothers; and who have experienced the boundless depths and inexhaustible treasures of a woman’s love—are beginning to realize what womanhood means. It means to us, equality with man; a title to all his privileges and subjection to all his responsibilities. To some of us—a steadily increasing number,

The woman’s cause is man’s; they rise or sink
Together, dwarf’d or godlike, bond or free,
If she be small, slight-natured, miserable,
How shall men grow? but work no more alone!
For woman is not undevelop’d man,
But diverse: could we make her as the man,
Sweet love were slain: his dearest bond is this,
Not like to like, but like in difference.

Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the
world:

The mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words.
And so these twain, upon the skirts of Time,
Sit side by side, full-summ'd in all their powers,
Dispensing harvest, sowing the To-be,
Self-reverent each, and reverencing each,
Distinct in individualities. . . .
But like each other even as those who love.¹

All the signs of the times point to the early equalization of the sexes under the law. Not much longer will taxation be deprived of the power of representation. But women must realize that in gaining equal power with men they are also assuming equal duties. They have varied capacities, diverse talents, degrees of strength, just as men have. They also have their own peculiar sources of strength and weakness, of virtues and faults.

¹ Tennyson, *The Princess*.

In a word, women, just as men, are individuals—distinct personalities—and very human:

A creature not too bright or good
For human nature's daily food.¹

It has been said that the German idea of woman is—"church, cooking, children." This idea is good as far as it goes, but let us extend it by quoting the tributes of two Englishmen—one in the seventeenth and the other in the nineteenth century. Says Thomas Otway:

O woman! lovely woman, nature made thee
To temper man; we had been brutes without you.
Angels are painted fair, to look like you.
There's in you all that we believe of Heaven;
Amazing brightness, purity, and truth,
Eternal joy, and everlasting love.

And dear old, kindly cynical Thackeray, in his Essay on *Men and Coats*, writes:

"I am the man who respects and loves you truly—when you are most lovely and

¹ Wordsworth.

respectable—in your *families*, my dears. A wife, a mother, a daughter—has God made anything more beautiful? A *friend*—can one find a truer, kinder, a more generous and enthusiastic one, than a woman will often be? All that has to do with your hearts is beautiful, and a man must be a brute not to love and honour you.”

One would like to quote the last chapter of Proverbs, describing the virtuous woman in whom the heart of the husband doth safely trust, and whose children arise up to call her blessed. It is impossible not to add a brief paragraph from Xenophon's *Economicus*, on the Management of a Farm and Household. Socrates asks Ischomachus about his wife. “I said to her, ‘This is our common household; for I deposit all that I have as in common between us, and you put everything that you have brought into our common stock. Nor is it necessary to consider which of the two has contributed the greater share; but we ought to feel assured that whichever of us is the better manager

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of our common fortune will give the more valuable service.' " The writer knows of nothing so lofty and fine and sensible as this little treatise, written over two thousand years ago, and nothing more intensely interesting.

Woman, like man, has a body and mind and soul. In her body all functions but one are performed by the same organs as in man, and in practically the same way. Anatomically there are some variations, but the resemblances are more numerous. In one respect woman is different. Destined to motherhood, her reproductive organs are necessarily adapted to that end, on which depends the perpetuity of the race. But then so are man's. Neither man nor woman is independent of the other. In their union only can life really be complete. Whatever ethical views we entertain, man must protect and safeguard woman during gestation, and subsequently in the care of offspring. All other members of the animal kingdom do this, and to that kingdom we belong—that is,

most of us, for some persons seem content to act like vegetables.

As regards the mind, has not woman the faculty of perception? Is she not conscious of her individuality? Does she not remember? Sometimes man finds her memory only too accurate for his own comfort. Woman can think, and can express her ideas clearly and fluently. She can and does exercise judgment, although some men arrogantly call it intuition. She has emotions, which are possibly more intense than man's, but she can control or direct or yield to them—just like a man. And her will is certainly vigorous, and she generally uses it. She can also be wilful just as man often is. She can be stable, constant, faithful, thrifty, patient, sincere, reliable, or otherwise.

Her virtues and her vices are not different from those of men. She may be bad, but so may man. Women have ruined themselves for men, and men for women. In such cases woman heretofore has borne the brunt of the resultant disasters—the blame,

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ostracism, and in many countries, death. But let those of us who condone men's weaknesses while condemning those of women, as if they were unpardonable, recall and try to *follow* the life of Him who said: "Let him that is without sin amongst you cast the first stone."

Let us then realize that all of us—men, women, and children; young and old; of whatever race and station—have in common bodies, minds, souls, and distinct individualities. That we all alike depend on one another, and owe a duty as well. Each of us must strive to be master of self; try to make the most of our talents, whether one or many. Let us exercise faith, hope, and love. Thus, and thus only can either men or women properly rule their kingdoms.

Finally men and women should realize that fatherhood and motherhood are their noblest duties, their highest privileges. They should be in proper condition of both mind and body to beget children. They should be fit in every sense of the word. The

child, who has no option as to his entry into this world, has a right to suitable healthy and vigorous parents. And not only should his entry be favourable, but his surroundings during his period of development should be sanitary, and proper. This is what *eugenics* means—everything which will promote health and strength both of mind and body—before and after birth.

XVII

JOY IN LIFE

Joy is a delight of the *mind*, from the consideration of the present or assured approaching possession of a *good*.
—LOCKE.

The heart grows so large, and so rich, and so variously endowed, when it has a great sense of bliss, that it can give smiles to some, and tears to others, with equal sincerity, and enjoy its own peace throughout all.—HAWTHORNE.

THERE is much joy in life for all of us, if we only seek it in the right way. It is synonymous with gladness, pleasure, delight, happiness, felicity, bliss, gayety, mirth, enjoyment, fruition, and zest. It is higher than some of these—more intense but it includes them all. We are too apt to think of Christ as “a man of sorrows and acquainted with grief,” but that presents only one phase of him. He also had his periods of pure joy,

when he lifted the burden from tired shoulders, or brought people from darkness into light. He loved children, and he must have smiled on them. "He went about doing good," and what can give more unalloyed joy than good deeds?

There are infinite sources of joy all about us, if we will only open our eyes; for the very humblest individual as for the most exalted. As a matter of fact, endorsed by all history, the higher one's station, the less happiness and joy as a rule. Poverty is no obstacle to joy and wealth no guarantee. The trouble with most of us is that we do not or cannot see it. We fail to take advantage of the occasions. We expect them to come to us. They sometimes do, but as a rule we must strive for them. We must also deserve them, for joy—true joy—is incompatible with wrong. The thief may *exult* over his ill-gotten gold, but he cannot really enjoy it. He fears detection and punishment. What joy can a man have who lives in luxury while embezzling trust funds! No, joy comes from

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true deserving, and must be shared with others. Is it not our first impulse, unless we are very selfish, to call on our neighbours, to rejoice with us?

All who joy would win
Must share it,—happiness was born a twin.¹

Lack of space prevents even mention of all the sources of joy, and moreover not all are susceptible to the same influences. But there are some common grounds on which all of us can meet.

Life itself; mere existence, should afford us some joy. We all have moments when our blood circulates vigorously, our nerves are keen, we feel strong and full of energy; the spring has come; our business is running smoothly; the sun shines, and the world looks fair. We feel as if care and sorrow could never more afflict us. We could—and sometimes do—shout for very joy: or we could sing and dance. Today is ours—we feel it—we know it. We can dare all and do

¹ Byron.

all. Hence, all worries,—today we'll be glad!

For other things mild Heav'n a time ordains,
And disapproves that care, though wise in show,
That with superfluous burdens loads the day,
And, when God sends a cheerful hour, refrains.¹

Love, whether bestowed or received, is a great promoter of joy, just as hatred brings discomfort and unhappiness. If every man could always love his neighbour as himself, he would be perfectly happy. *True* friendship is an abiding joy; not the false kind that seeks only selfish advantages, and is easily disrupted when ambition or greed dominates, but the friendship which causes us to prefer our friend's welfare to our own, if need be. The friendship of David and Jonathan is one, and a recent sad exhibition is another, where self-love has led to coldness, aversion, and finally active animosity.

The joy of giving is said to be greater than of receiving. We all can give something of

¹ Milton.

ourselves. The widow's mite has become more renowned than the gift of some Croesus to whom even a million looks small. Think of the late Dr. Pearson, who gave practically his all while he was living. It would not be right for everyone to give his all. Duty to ourselves and our families forbids, but a smile, a kind word, a cordial greeting, a helping hand may make a forlorn or discouraged soul happy. The little gifts, the gentle courtesies, the sincere expression of regard, the assurance of reliability and loyalty, and thoughtfulness for others—these are really the great things.

A great joy often comes to us from *doing*. Idleness never yet brought true bliss to a normal man. This does not mean that we are never to have periods of relaxation, when we can "loaf and invite our souls." True rest—abandoning for a time all care and stress, leaving the busy haunts of men for awhile to just drift and dream, forgetting all our trials and sorrows—this is what everyone needs, and it seems as if everyone would

have it, just as we have sleep, if we would all work together for the uplift of humanity.

The "durable satisfaction" which comes to us from the successful performance of our work is certainly an equivalent of joy. It may not arouse in us a condition of ecstasy, but it does make us happy. It is hard to see how some kinds of work—in mines and factories for example can give joy, but I have seen it at times in the faces of the workers, and when, as they too often do, disasters arise, what exhibitions of self-sacrifice and heroism are displayed. And there is a happiness in work itself—a blessing and not a curse—so well exemplified and described by President Eliot, who at seventy-nine, is devoting a well-earned *leisure* to work for mankind. And if some are disabled for active work, they may still advise others or help them by their example of patient submission. Sometimes "they also serve who only stand and wait."

Reading affords a quiet joy which will often dispel dulness and ennui. The very

best books, the masterpieces of all ages, are now so cheap that they are within the reach of "everyman." It is futile to lay out a "course of reading" except to some particular individual whose tastes and needs are familiar. The "hundred best books" and the "five-foot shelf" are not for the multitude. But every individual should read something every day. The writer is what is called a "wide reader"—"all is fish that comes to his net"—but he never—no never—could wade through John Woolman's *Journal*; he does not think that Dante is the "only one"; and he prefers Wordsworth to Browning. And he is inclined to dislike those writers who have "*messages*" for this or any other century. When we need an interpreter to explain a book written in our native language, it is time to rebel. If this be folly, make the most of it, all ye of superior minds.

Great joy comes to all who love outdoor life, where mind and body both gain new vigour and fresh zeal. To lift up our eyes unto the hills; to wander through peaceful

and smiling valleys; to course down some noble river or force its rapids; to sail on the broad and mighty ocean; to watch all animated nature, not for killing but for pleasure; to take deep draughts of pure air; to watch the seasons, each with its own beauty and fascination, as they come and go; to follow the clouds or the heavenly blue by day, and the lights by night—are not all of these gladsome and exhilarating! And if kept at home, can we not enjoy “fireside travels”?

A house with children in it; a family where love and unity dwell; these make for joy, whether the dwelling be a mansion or a cottage. The old songs—“Home, Sweet Home” and “Home Again”—will always touch all hearts. Fortunate the prodigal who can return to a home and receive a father’s blessing! Those of us who have a happy home should endeavour to establish in every large community homes for all the solitary workers, whose only abode is a small room, cold and cheerless. We should re-

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member the thousands in every city who are practically homeless.

We can only allude to the joy of play—the many forms of sport which afford healthy and sane recreation; the numerous games; the varied diversions. The joy of well-earned victories is the recompense of hard labour, and the defeated are not without some gladness if they have done their best.

Sorrows must come to all of us—pain, sickness, death—but if we care for ourselves and those dear to us in accordance with the dictates of reason and righteousness, we need not sorrow as those without hope. Even our sorrow may be the precursor of future joy; our afflictions a means of grace.

The memories of a well-spent and productive life will afford us much pleasure. As we grow older, and “it is time to take in sail,” we naturally revert to the past. “The turmoil of ideas and sensations is over: we see clearly and feel consciously. We are in a sort of quiet, in which we peacefully enjoy. We have enlarged our perspective

sufficiently to perceive things in their true proportion and relation. The terrible solitude of inexperience is broken; we have learned to smile at many things besides the fear of death. We ought to have learned pity and patience. Yes, it is a beautiful age.”¹ This does not imply that the old should not work, but they must now be master of it, not the slave. They have accumulated a store of recollections which in themselves will give a reasonable income; the ability to utilize their increasing leisure pleasantly and profitably.

Every period of life has its special joys, both mental and physical, but the former are the most permanent and satisfactory. Let us treasure all our past joys and they will not only give us pleasant recollections but enhance our hopes for the future. Let us cultivate cheerfulness, as “a cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured.”² Let us be merry, not alone

¹ Howells.

² Addison.

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at Christmas, and happy on every day of the New Year. Let us have some fun, and even a little nonsense now and then. The writer, like many greater men, confesses to a fondness for Lear's rhymes, *Alice in Wonderland*, and even *Mother Goose*. He also likes some "books for boys" as well as he ever did. That your joy may be full, "We wish for all of you health enough to make hard work a pleasure; wealth adequate to the supply of reasonable wants; a courage equal to every threat of circumstances; a patience that shall outwear vexation, and a cheerfulness that shall infect others."¹

¹ Author unknown. A New Year's card.

XVIII

WISE AND OTHER-THAN-WISE

Who then is free? The wise man who can govern himself.—HORACE.

A fool and a wise man are alike both in the starting place, their birth, and at the post, their death, only they differ in the race of their lives.—FULLER.

AS we all depend more or less on one another, we will, if we wish to become wise, learn from others—gather from their stores of knowledge. Hence no apology seems to be necessary for the numerous quotations we have made. Was it not Montaigne who said: “I take my own wherever I find it?” The sum total of knowledge is today so immense, no one can in the longest life acquire more than a small portion. I am speaking of *real* knowing. But there are certain fundamental principles, some so-

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called general, as well as specific knowledge, which are within the reach of all.

We must all then have some knowledge, but we must also know how to use it. Here enters judgment, which means that "wisdom is the principal thing, therefore get wisdom; and with all thy getting, get understanding."¹ Now wisdom is founded not alone on learning and knowledge but on experience, and the ability to utilize our experience. It implies discretion, sagacity, tact, and a keen sense of *humour*. Christ displayed all these in his answer to the Pharisees, who asked him if it was lawful to pay tribute to Cæsar; and in many more instances. So with Paul's address to Agrippa.

It is easier to write than to do. Whenever we attempt to do anything new we may be swayed by prejudices or biassed by our emotions, or overcome by our impulses. All the writer can do—all he is trying to do—is to help everyone who comes within his reach to make the most and the best of life.

¹ Proverbs, iv., 7.

He has tried it himself for many years, and has found it *hard*, but he is still trying.

"Wisdom does not show itself so much in *precept* as in *life*—in a firmness of mind and mastery of appetite. It teaches us to *do* as well as to *talk*; and to make one's actions and words all of a colour."¹ This means that our general course of life should be consistent and steady. It does not mean that we are *never* to change our minds, for that would be folly and not wisdom. We must steer for our port, and go by chart and compass, but we must also learn and remember that there are possible obstacles and dangers on our way. We may meet with hidden rocks or partially submerged derelicts or sudden convulsions of nature—storms, earthquakes—or our vessel may not be well and properly equipped.

As each of us has relations with others—society—certain customs and manners necessarily grow up, and these vary in different nations. The wise man pays due respect

¹ Seneca.

to these customs, however ungrateful they may be to him, because he knows it is wise, and realizes that different people think and act differently. He does not teach his grandfather nor try to impress his father with his superior ability. He knows how to conduct himself with courtesy and tact. He renders unto Cæsar the things which are Cæsar's. Being possessed of wisdom he also possesses humility, and does not forget that he is liable to err. He knows that there is a proper time for everything.

The foolish man on the other hand often rushes in where angels fear to tread. He may have courage, but of a kind that impels him to undertake the impossible or the unseemly. He starts on a journey without due preparation. "Luck" may sometimes carry him through, but oftener it does not. Discretion and tact are unknown quantities to him. He talks about pork to an orthodox Jew. Ignorant, he thinks he knows. Foolish, he considers himself wise. He never hesitates to express his opinions, but obtrudes

his puerile and undigested views on all occasions.

Solomon was called a wise man, and he was one in many respects. He was a great administrator and ruler, and he possessed marked literary ability. His proverbs have been a help to many, but, like most of us, he found practice more difficult than preaching. Usually he displayed shrewd judgment, but he certainly evinced a lack of wisdom in his predilection for converting marriage into a corporation. "Seven hundred wives, princesses, and three hundred concubines!" No wonder "they turned away his heart"—which simply shows us that no man is perfectly wise. "Therefore let us take heed lest we fall."

The wise man conserveth his resources of mind and body. He prepares for future emergencies. He is thrifty but not miserly—generous but not prodigal. He incurs no obligations which he cannot keep. When he promises he will fulfil, but he is careful about his promises. His word is as good as

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his bond. He not only studies his abilities and how to use them, but he also endeavours to learn his limitations and to overcome them. He avoids boasting and brag. He realizes that truth is better than a lie and honesty than dishonesty. He cannot always avoid controversies but his "discretion deferreth his anger, and it is his glory to pass over a transgression."

The fool is he who "wasteth his substance in riotous living"; who lives beyond his means, falsely thinking he can "keep up appearances"; whereas the community knows he cannot. He makes a show, and thinks he is admired, whereas the reverse is true. He has no conception of economy, either of health or wealth. He light-heartedly incurs obligations he cannot fulfil, and makes promises which he cannot maintain. He is usually cheerful but careless, and often disarms criticisms by a winning manner.

The fool is not necessarily ignorant, but he is heedless. He does not learn from experience. He may get through college, but

he never attains success. He can, however, sometimes make money. "Lord" Timothy Dexter, who lived in my native town, acquired a part of his great wealth, by sending a ship load of warming-pans to the West Indies. The shrewd captain converted these into sugar strainers! Even fools are not altogether fools—they have some redeeming qualities, some capacity for productive work, but they are not reliable. They are apt to neglect work for play and even for caprice.

In our use of the words "fool" and "foolish" we do not mean idiots and imbeciles; we mean other-than-wise, and we must high colour our picture in order to make any impression. All of us at times do foolish or unwise things, but usually in reaction to impulses which come upon us so suddenly that no time is given for reflection. Some of us are other-than-wise most of the time. The wise man puts by something for a rainy day; an umbrella, if he can keep it. The unwise man observes literally the rule to

“Take no thought for the morrow.” The former invests his surplus with an eye for its security. The latter buys gold bricks, speculates on a margin, is easily swindled, and illustrates the aphorism that “a sucker is born every minute.”

Sometimes foolishness becomes criminal, as when a man rocks a boat filled with people, or expects to alight safely when jumping from a car running at full speed; or points “unloaded” guns at people. Many years ago a well-known but cranky ship-builder insisted on launching a full-rigged ship without any ballast, against the advice of people who *knew*. The ship capsized and P. was ruined. He was heard to say as the ship went over, “P. you’re a d——d fool!” He certainly was a fool. It is foolish and criminal to go in bathing in deep water or to sail in a canoe unless one can swim; to pour kerosene on a live fire; to blow out the gas; to make faces at persons or things you dislike, and to worry over anything. It is unwise to growl at the inevitable.

It ain't no use to grumble and complain;
It's just as cheap and easy to rejoice.
When God sorts out the weather and sends rain—
Why—rain's my choice.¹

Wisdom teaches man what true courage is—both moral and physical. It aids him in banishing morbid and unreasonable fears and doubts. It shows him the true values of life—love, service, stability, faithfulness, and unselfishness. It makes him considerate of others, ready to help, courteous and manly. It keeps him in places where he rightly belongs, and out of places where neither duty nor legitimate business call him, thus enabling him to avoid many troubles or just censure. And the truly wise man never abuses his mind and body by excesses of any kind.

The unwise man is the exact opposite—unstable, unready, impulsive, neglectful, procrastinating, prone to fears and doubts when there is no cause, and on the other hand brave to rashness, when discretion would be the better part of valour. He is impatient

¹ J. Whitcomb Riley.

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of advice. He does not take advice. He lives simply for the hour or day.

Both the wise and the other-than-wise may profit by the moral instruction given in Japan. "Little Japanese begin studying morals as soon as they enter school and continue it through their educational course. Such virtues as piety (filial) and obedience to elders; affection and friendship; frugality and industry; modesty, fidelity, courage, and duties towards the State and society. Filial piety (three hours); friends (two hours); happiness of home (two hours); brothers and sisters (two hours); be active (two hours); don't quarrel (two hours); don't tell a falsehood (two hours); don't try to conceal your faults (two hours); don't do anything likely to hurt other people (two hours). The little children are also given lessons on cleanliness, honesty, regularity, 'other people's faults,' bad advice, magnanimity, frugality, charity, kindness to servants, gratitude, friendship, envy, and so on. Examples:—Honesty—George Washington

and cherry tree; self-help, independence, regularity, public good, and industry—Benjamin Franklin; perseverance—Columbus; pity, kindness, and charity—Florence Nightingale; study, sympathy, honesty, and freedom—Lincoln.”¹

Surely our own land may well imitate the above, since morals and mind are one. We have in addition the Bible, the greatest of books, wherein we can find enough to stimulate and enrich and vitalize our conduct, which, like religion itself, is practically the whole of life. It is incumbent on each of us to avoid unwise acts, to attain unto wisdom, to get understanding—and then we will be able to rule the Kingdom of our Mind.

To quote again—“To dare in a society such as ours, to disregard conventions that merely hamper life; to have done with *useless* and *harmful luxury*; to refuse to dedicate one’s life to the accumulation of material things; to avoid all display dictated by selfish vanity; to cherish friendship rather than

¹ Baron Dairoken Kikuchi.

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society, beauty and not adornment, reality and never appearance; to hold wealth as an obligation and all opportunity as duty; to seek only what is truly worth while, and to seek that always with one's might—not only redeems a man's life, but contributes a moral leaven, that helps beyond our hopes, to lift the heavy and inert mass of society.”¹

“When nation speaks to nation in the tones of friendly greeting 'tis a joy to hear. When nations dwell in peace beneath the sway of *wise, good* rulers, 'tis a joy to see.”²

¹ Edward Howard Griggs.

² Mikado's *Coronation Ode* to King George V., of England.

XIX

THE CARE OF THE BODY

Health is the vital principle of bliss.—THOMSON.

Gold that buys health can never be ill spent,
Nor hours laid out in harmless merriment.

JOHN WEBSTER.

THIS section is practically similar to the second, but repetition is one of the important factors in any line of thought. It is our object here to recall attention to certain essential things which make for the maintenance of a *sound* body; things which everyone should know; many of them things which almost everyone does know but fails to practice; and things which should be within the reach of everyone. Variations and special features and requisites are of course to be determined by *physicians*, of whom more later.

Again we must repeat that our bodies are

vehicles as well as adjuncts of mind and soul, and are to be honoured and cherished—not despised and neglected. We keep our homes in good repair; then why not our bodies. If our bodies are incomplete or imperfect medical and surgical science come to our aid.

As we are so constituted that we can only live in the air, and then, for any length of time, only when that air is supplied with oxygen, it is evident that everyone should at all times have an abundant supply of pure air. Yet even today thousands do not realize this. Impure air may kill quickly, as in the Black Hole at Calcutta, or very, very slowly. Or it may invite the presence of disease. And with pure air we should also have as much sunlight as possible. The two combined are hostile to all noxious germs. Today (May 26, 1912), the papers tell us that in New York City there are fifty thousand, five hundred windowless rooms! This is not only unhealthy but criminal. And even in the country there are many places just as bad. Such conditions handicap all

exposed to them, especially children. We need Pure Air societies just as much as we need Social Purity organizations.

We should all of us have an abundant supply of pure and undefiled water, yet here again we find that "the people"—society—governments, are not doing their duty, and we sit supinely indifferent, since the majority of *individuals* who can make and unmake societies and governments do not realize their power, or, knowing it, fail to use it. After due warning has been given, any individual or corporation or municipality or State that in any way pollutes any water sheds, ponds, lakes, rivers, brooks, or any other source of supply, should be subject to the severest punishment, such as long prison sentences with hard labour, and confiscation of their property. In this vital matter every man is his brother's keeper. Guilt is always personal. What a disgrace to America is our wanton pollution of water!

Our bodies are largely made up of water—about three quarters—and yet we make no

ado about our water supply until an epidemic comes and sweeps off hundreds and even thousands of valuable lives. Doctors are trying to *prevent disease*, but in so doing they have also to combat ignorance or greed or indifference or wilful wrong-doing or graft.

The third absolute necessity for existence is an abundant supply of pure and unadulterated food. Here again "the people"—one gets sick of the word—whoever they are—do not insist upon the absolute carrying out of Pure Food Laws. They have allowed Dr. Wiley, one of the greatest benefactors, to be practically forced out of his position. This seems incredible to any thoughtful mind, but it is so. But any one who in any way adulterates food is practically guilty of murder or homicide, and should be severely punished—in some cases, even by death. The writer knows there are many honourable purveyors; many places where efforts are made and laws enacted to secure pure food. But this does not controvert the fact that today there are many places where the

conditions surrounding and controlling the preparation, care, and distribution of food are unhygienic and unsafe! Let us see to it.

Air, water, and food maintain our lives, give us our power, and either promote or impair health according to their character. They are the foundations on which our bodies are erected. We must next see that our lungs expand freely and fully; that our stomachs are not overworked; that our digestive system is kept in order; that our excretions are promptly and properly removed; that our nerves are under control; that our muscles are kept firm and supple; that our eyes and ears are able to perform their functions; and that our skin is properly treated.

One of the essentials of bodily health is the *exercise* of all our bodily powers and functions, regularly and systematically. He that hath eyes, let him see. He that hath feet, let him walk. Our muscles, the organs of motion, are indispensable for every act. Without them we could not move our eyes, or hear, or work, or walk. We could not

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swallow without muscles, nor could the stomach and intestines perform their duties; the heart could not beat, the lungs expand and contract. Therefore every muscle should be exercised and exercise should be adapted to this end—in other words general and not special.

The care of the skin is of prime importance. Let us repeat that anything which hampers or impairs the action of the skin is *dangerous* and may be *fatal*. If we were completely flayed we would rapidly perish. A superficial burn of one third of the skin is fatal by reason of the shock to the nervous system. Hence in addition to *cleanliness*, the skin should receive daily complete ventilation, and exposure to sunlight when possible.

Particular attention to the feet is necessary. Farthest removed from the heart, their circulation is naturally apt to be less active, and a sluggish circulation anywhere is a menace to health and comfort. Men and women are both proud and ashamed of their feet. It is no disgrace—only a misfortune—

to have excessively small or large, or unshapely feet. But, each person having his own feet, whatever their size or shape, should have sense enough to clothe them properly, and not make bad matters worse by cramping and distorting them, and inflicting on them any of the abuses which only too often make walking or standing one long agony.

Not only must the body have exercise, but it—all its organs and functions—must have periods of *rest*—relaxation—sleep. Exercise and rest are of equal importance. Fatigue alone may by interference with the secretory and excretory functions of the body, create poisons which will injure and even kill. Correct attitudes should always be assumed, whether standing, sitting, or walking, and in all our occupations and diversions. Awkward and constrained postures are very injurious, and should be avoided. Let every movement, whether little or large, be adapted to its meaning. It should have just the right tension—no more and no less. Incorrect attitudes, if

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persistent, hamper our efficiency and invite the onset of disease or permanent deformities.

The care of the body will vary with the three periods of life—childhood, the period of evolution; manhood, the period of full development; and old age, or the period of involution. Each period requires different treatment, and we must reiterate that a *family physician* should be consulted as to the exact course to be pursued by the individual during each of these periods. What is good for the child may be improper for the man, and dangerous, if not fatal to the aged. Also remember that there are no fixed boundaries between these periods. One must also bear in mind that the body is affected by the nature of its surroundings—whether mountainous or flat, in town or country, near the ocean or inland—by the nature of the occupation, and so on. Hence it is always the *individual* and his habitat, as well as his temperament, which we must consider. With these premises we will formulate a few general rules.

1. Avoid *excesses* of any kind, whether in work or play, eating or drinking.
2. Never contract any drug habit. Don't keep dosing yourself. If you really feel sick, consult a doctor. Never take patent medicines, the advertised "head-ache cures," and the innumerable "cure-alls" so profusely advertised.
3. Keep all the portals of your body clean—the ears, eyes, mouth (including throat and teeth), the nose, and the rectum.
4. See that the bowels are thoroughly evacuated every day, and if possible, at the same hour. Also empty the bladder at regular intervals. Do not be governed by a false idea of propriety or of modesty. It is of vital importance to remove all the waste and effete matter thoroughly. Disregard of the above causes untold misery and disease. But, if not regular, do not resort to drugs. Regulation of diet and habits will usually effect a cure, unless there is some

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lesion. Therefore follow your doctor's advice.

5. Practice deep breathing.
6. Take a complete sun and air bath every day. Ventilate the skin.
7. Don't be ashamed to enjoy your food. It is proper and correct. The days are gone when woman was supposed to be so ethereal that she subsisted on ambrosia.
8. Laugh and be merry.
9. Don't always work on the high pressure.
10. Avoid over-working if possible. It causes fatigue, and fatigue is dangerous. Do not go beyond your strength.
11. Avoid or mitigate extremes of cold and heat.
12. Be in the open air, as much as possible, and get as much sunlight as you can.
13. Wear light clothing, both summer and winter, and do not wear any clothing which constricts or compresses any part of the body.
14. Make the most of all powers and forces

and functions of the body: using but not abusing them.

15. Have a thorough physical examination by a competent physician every four years at least (once a year would be better), to ascertain your assets in the way of health and strength, and also learn your liabilities in the possible or threatening precursors of disease.
16. *Everyone*—young or old—should be taught the laws of *reproduction*, and the *dangers* of *sexual indiscretions* and *excesses*. Both sexes need instruction which should begin at an early age. Next to, and perhaps even more than alcohol, sexual abuses cause disease and misery, shorten life, and make it burdensome while it lasts. Parents owe it to their children to maintain sexual health, and to transmit a good inheritance. Fortunately the community is becoming wise on this subject, and actual concrete, well-directed, educational and practical work is being done

by various organizations, and in our schools, as well as in the homes.

17. Finally, and firstly as well, do not be always worrying about yourself; conquer your nerves; be of good courage; and you can go on your way rejoicing.

XX

THE CARE OF THE MIND

In a disturbed mind, as in a body in the same state, health cannot exist.—CICERO.

A well-balanced mind is the best remedy against affliction.—PLAUTUS.

IN order to care for the mind we must first of all care for its separate faculties; next for their combination into one whole—in other words—the individual mind; and finally mind in its relations to other minds—all of these being so intimately connected with the body, that they cannot be put asunder, and are separated purely for convenience. We must also realize that the different periods of life and the environment, occupation, and temperament demand attention.

In childhood and youth the parents or

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guardians and teachers are the ones who have a vast influence in developing and moulding the mind, and on them must be placed the responsibility. Childhood is the period when impressions are most readily received and have the profoundest importance. The question of the best method of education has not yet been settled. But we know that the mind of youth is plastic, and we have learned from our acquired knowledge and our inherited tendencies as well as our experience that youth is the seed-time. If the young do not develop and train their mental faculties, manhood cannot be complete.

First of all every mental faculty should be developed to its fullest extent, gradually but steadily. As everything is based on perception, it is evident that accuracy and attention are important factors. They do not always come easily. How many things we miss or fail in because we do not see and hear well, and our attention wanders. Therefore in giving instructions be sure that you speak in clear and distinct tones, and repeat

if necessary that your auditor can have no excuse for misunderstanding. If you prefer to write, express your ideas clearly, simply, and directly, eliminating all non-essential factors. This is a good place to *emphasize* the *importance* and *necessity* of the mastery of one's native language, and the ability to use it. In receiving instructions listen closely and concentrate your attention on whatever matter is in hand, to the exclusion of everything else. This will be very profitable as well as necessary, as it will form an excellent habit. When a boy, the writer was inclined to wait until spoken to twice, or to ask for repetitions of statements. When his mother said: "I cannot find words and ears too," he saw a great light, which has not yet abated.

Assuming that the individual has acquired the ability to perceive, and to think coherently and relevantly and to tell plainly what he thinks, he must cultivate his memory, since perception and memory are dependent on one another, and, when united and normal

form the "raw material" of thought. Hence one must hold fast that which he has, and reach forth for new material. However he gains it—by reading, listening, conferring, experience, or experiment and research—gain it he must, if he would keep up with the procession of life, to say nothing of leading it. Everyone can find some time for reading, if he will. If he only reads for five minutes every day, and reflects on what he has read during the rest of the day, he will at the end of the year find he has largely increased his mental treasures. If on any day he does not read, he can at least think of some lofty and noble theme or sentiment. One can always find enough in what he passes by the wayside. If in a solitary place, he can consider the lilies, or the fields white with the harvest, or the birds, or the clouds, or the land about him. If in the crowded city he can study human nature, and inhuman as well.

As we do not use all our memories all the time, and as those which we are not regularly

using tend to fade more or less, it is well, as opportunity offers, to review our acquired knowledge. We can thus regain what is valuable, and discard the useless. We do not recommend the accumulation of facts because they are facts, unless they concern us. If I want to know about the Kings of Israel I do not care to waste my time by committing their names and reigns to memory. I know where to find out about them in the Bible. But I *must* know the position and relations of the brain, nerves, heart, and lungs, because that is *my* business. Learn thoroughly all that concerns *you*, if you would perform your duties properly. Then, and only then, add as much as you can about other things. The association of ideas will prove a great aid. How often does a simple idea—an apple blossom for instance—at once evoke a host of memories, some of them dormant for years.

Knowing and *using* our powers of perception, ideation, and memory—keeping our tools sharp and bright—we must, if we wish

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to care for our minds properly, be guided in their direction and action by reasoning and judgment. Let us count the cost of every new venture of life. Let us also see if we have been using good judgment in our past work. Are our methods antiquated or up-to-date? Are we retrograding, progressing, or at a standstill? How do we compare with our fellows? Is our mental horizon broad or narrow; are we bigoted and dogmatic, or are we accessible to, and able to assimilate new truths? It is helpful and stimulating to mix with others, and not by any means *always* with those in the same line of work or thought.

To keep our mind healthy we must also *act*. The possession of all our mental faculties in the highest degree of power goes for naught, if we *isolate* ourselves. We must *will* to work. To do one's duty to self, family, community, and state, to home and society, necessarily implies a healthy mind. One may fail at times, but the desire and will remain, and one will rise to new efforts. Action, and again

action should be the aim of life. Inaction means absence of life, or its degradation.

Having already discussed the emotions in a previous section it is here only necessary to recommend the cultivation of those that ennoble, enrich, and cheer. Love and sympathy and hope and courage and faith will help us bear our burdens with patience—whether sorrows, griefs, disappointments, or thwarted ambitions. Optimism not only cheers us but our fellows as well. Cultivate it. It makes life happier and better, and prolongs it. Pessimism makes its possessor and everyone within his reach unhappy or uncomfortable.

When the youth reaches maturity he will be prepared for life's work if he has learned the normal functions of soul, mind, and body, and their interdependence. But maturity does not find itself free to live on the interest of its capital. It must strive to the end—it is more than ever important when full responsibilities begin. Our motto must be "Onward and upward."

Let us briefly consider some of the things

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which count, and which everyone can in some degree do.

1. He (or she) should strive after symmetry—to maintain an even balance—to have more than one idea. Hence he should try to keep “a sound mind in a sound body.”

2. He should be able to control or direct his emotions—to rule his spirit—to act with due deliberation. In emergencies, where action must be prompt, he may sometimes be overcome by his emotions, and then disaster follows.

3. Avoid selfishness—it dwarfs both mind and soul. Self-preservation demands, and it is right that we should care for ourselves and those dependent on or connected with us. But we should also care for our neighbour, and share our joys and blessings with him.

Not have I yet the narrow mind

To vent that poor desire

That others should not warm them at my fire.

I wish the sun should shine

On all men's fruits and flowers as well as mine.¹

¹ Ben Jonson.

With selfishness go envy, jealousy, bigotry, covetousness, and greed—shun them!

4. Broaden your horizon as far as maybe. Avoid the fate of Darwin, who—a lover of music, art, literature, and society—neglected them all during his long years of absorption in his great work, only to discover to his dismay when it was finished, that he could no longer enjoy *any* of his former delights. Thus his old age was tedious and wretched.

5. Cultivate the imagination. Try to see the possible glories of the future in the sometimes prosaic realities of the present. Build castles in the air—you will enjoy it—but always remember they are air. Let the primrose by the river's brim be somewhat more than a botanical specimen, interesting and valuable as that is. Think what the "Primrose League" means to England.

6. Always have at least one *hobby*—a side issue—but do not ride it to death, like the man "who gave up business because it interfered with his golf."

7. Superstitions prevail even today more

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than they should. If we confessed, we all have them. But they are *ridiculous* when they are not *harmful*. Seven of my happiest years were passed in a house numbered 13; I prefer to undertake a new "adventure in life or letters" on a Friday; and I have a feeling of satisfaction when I first see the new moon over my right shoulder! To be sure, nothing ever came of it!

8. Fears can be overcome, if we will face apparent dangers with courage. They are often desirable, as they cause us to stop and think. If we live aright, we shall not fear even death.

9. Endeavour each day to perform some good and kindly act, to lift some one's burden, to encourage some disheartened soul, to sympathize with a neighbour in his *successes* as well as in his sorrows, to help little children to radiate sunshine. If you really love your neighbours you will do this instinctively. It brings warmth to one's heart, and it is a wonderful antidote to selfishness.

10. Avoid excessive self-consciousness. People are not always thinking or talking of you. They are not prepossessed in your favour by your unwarrantable displays of extravagance and show. When your gaudy trappings are removed—if you have any—when all those accessories which can be bought or assumed are put off—you are only an individual, an atom, and to a man high up in an aeroplane we all look pretty nearly of a size. No man—but one—has ever yet lived, who is absolutely essential; the world will still revolve when we are dead. Let us then put on no airs!

11. Despise not *little things*—they make up the bulk of our daily lives. Striking displays of heroism are not vouchsafed to most of us. But if we are faithful in little things we shall be better prepared for great occasions.

12. Avoid *meanness*, which is always despicable; trying to over-reach, to annoy, to get the better of one, to slander, to vilify. Meanness is the lowest depth, short of crime,

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which mars one's life. One can sooner forgive any other fault.

13. Begin—and end—the day aright. Try to secure a little time on arising to plan the day's work. On retiring divest your mind of all ill-will, anger, hatred, and all malice.

Now I get me up to work,
I pray the Lord I may not shirk:
If I should die before the night,
I pray the Lord my work's all right.*

14. Remember that from our earliest years we are building our character and acquiring a reputation. Character—what a man is, and reputation—what others *think* he is, are either rewards for well-doing or penalties for failure.

We have described desirable things to do; now let us consider a few *don'ts*.

Don't worry. Why should we?

Don't brood too much over the past.]

Don't get into ruts.

* Anoretta Fitch.

Don't make a fetish of routine.

Don't make mountains out of molehills.

Don't cry before you are hurt.

Don't fear unless there is good reason.

Don't lose your self-respect.

Don't be ashamed of your work.

Don't be a slave to conventionality or fashion.

Don't repine because you cannot do everything.

Don't try to do two things at once.

Don't procrastinate.

Don't be deceitful or two-faced.

Don't be arrogant or supercilious.

Don't neglect your duty.

Don't fail to be considerate and courteous.

Don't hide your candle under a bushel, but let your light shine.

Don't bury your talents, but utilize them.

Don't overwork, but devote some time to play.

If we live uprightly in all our ways, following the Golden Rule; if we have kept our minds open to new impressions; if we

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have used and not abused our bodies and minds, we may often defer old age, and make it, when it does come, useful, happy, serene, and confident.

If I can live
To make some pale face brighter, and to give
A second lustre to some tear-stained eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing by;
If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us of earth, will not have been in vain.
The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding cloud give way to sun and shine.¹

¹ *New York Times Book Review*. Author not named.

XXI

THE DOCTOR AS COUNSELLOR

Though Love use Reason for his physician, he admits him not for his counsellor.—SHAKESPEARE.

Is 'there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?—JEREMIAH 8, 22

EVERYONE who would rule his mind should have counsellors, and inasmuch as mind, body, and soul are on this earth indivisible and inseparable while life lasts, the *physician* should frequently be called on for counsel. As our discussion is limited to the things of the *body* and *mind*, we will pass by the consideration of strictly spiritual matters, important as these are.

A doctor first of all must know all that modern science can tell him of the body, and its wonderful structure, from and preceding

birth to the last moment of existence; and he should understand or recognize all the forces—within or without the body, which threaten its health and integrity. He must also know that individuality—the personal equation—has a great deal to do with people, whether sick or well. He must appreciate and utilize in his counsel and treatment a comprehension of the reactions and inter-relations between mind and body.

Not only must the physician have knowledge of health and disease, but he must strive to keep pace with the ever and rapidly increasing discoveries of medical science. The field is now so vast that only a *very* exceptional doctor can do this, and even he only in a very general way. Hence of late the rapid increase of specialists. But every doctor should know the fundamental laws of health, and also know when and where he needs counsel.

The true and whole function of the physician is a little better understood by the laity now than it was thousands of years ago, but

even now the laity has much to learn. The physicians are the only persons, so far as the writer can learn, who are constantly striving to *decrease* their professional income. Are they not the men who are trying to stamp out diseases? What about tuberculosis, and typhoid, and malaria, and yellow fever, and the hook-worm! The recent treatment by vaccines, and antitoxine have prevented much illness. "Preventive medicine" is today the watchword of the profession.

Who are the men who know most about hygiene, and sanitation, and about the many varied sources of infection, and who are the first to urge the adoption of protective measures? Was it not a doctor who discovered vaccination for smallpox, thus saving unnumbered thousands from a most loathsome disease? And yet today many persons of apparently more than average intelligence are fighting against this vital proceeding! Did not doctors discover the germs—both benign and malignant—which have so much to do with us, in health or disease? Are they

not now working with intense energy and zeal to discover other causes of disease?

Many persons grumble at the doctor's bills, which are usually the last they pay. Not many doctors accumulate riches. But all the *good* doctors—the great majority of *all* doctors—never patent or in any way commercialize their discoveries and inventions! No, they are *free gifts* to a sick world. Can you, intelligent reader, imagine Koch, or Pasteur, or Flexner, or Noguchi, or any others of the noble and unselfish men who are among our great benefactors, patenting remedies they have discovered? It is unthinkable! But *some few* unscrupulous doctors, and *all* quacks, are working solely for money; absolutely indifferent to the welfare of their credulous victims.

A singular thing to my mind is the undoubted fact that many persons who by their more elevated stations and higher education ought to know and do better, are sure to rush to the man with the latest advertised fad, passing by the old, steady, reliable physician,

whom they have known for years, and whom the community as a whole respects. One of my friends, now dead, during the last twenty years of his life, to my personal knowledge carried out twenty different systems of treatment for indigestion, and on one occasion he was trying *three methods at the same time!* And yet he occupied a responsible and lucrative position, and was a man of very wide culture.

The doctor who lives in your own town; who has ushered you or your children into the world; who has saved your sight; who has fought for your life against great odds; who has responded to your calls in the wildest night; who has taught you how to take proper care of yourself; who has usually succeeded, but has sometimes, like other men, failed; whose cheering presence at your bedside has often brought courage, and hope, and comfort, and relief—this doctor, like “the beloved physician” whom Paul loved, and Christ called—he is the man best fitted to be your counsellor.

You have all read "they that are *whole* need not a physician; but they that are *sick*."¹ This was the prevailing idea two thousand years ago—it still prevails to some extent today—but *now* medical science proves conclusively that the *reverse* is true. It is the whole who need a physician, at least as much as the sick, in order, if possible, to *keep whole*, since prevention is easier than cure.

Is then the physician an angel, or a superman? No, he is simply a *human* being, like all the rest of mankind. But if every person would take time to consider, would he not find that in city and country, in winter and summer, in the midst of pestilence or in the scant leisure of a very busy life, the average physician stands out as a man of character and integrity, a faithful friend and an honoured citizen?

Does one need any further argument to convince him that in the ruling of his own kingdom he needs and can find no better counsellor than a physician? In *any* illness

¹ Luke v., 31.

there always arise more or less mental symptoms, largely of a depressive character, and these do not always pass away when the disease has departed. Even when our mental kingdom is apparently sound and stable, the cares and hurry and tumult of today cause undue tension and strain. The wise man will therefore consult his physician just as he does, or ought to, visit his dentist, at least four times a year, to ascertain his exact condition.

Physicians are not regardless of their duty to mankind. We cannot enumerate all their efforts to prevent disease and to alleviate the ills flesh is heir to. But we may allude to their efforts to establish a Bureau for the care and protection of man. It seems incredible that there should be any opposition to a measure (the Owen bill) for treating men, women, and children as well as we do hogs and cows! It would seem that every parent, every intelligent man and woman would help in this great work.

The doctor must counsel and guide the

young, help manhood, and defer old age, or make it pleasant and serene. He is endeavouring to instruct the community about the ravages—often concealed—of venereal diseases, which are responsible for much of mental disorders—general paresis for example—as well as physical. He knows the importance of eugenics, and is endeavouring, with the aid of intelligent workers in other avocations, to prevent the procreation of the unfit. He is trying to have proper care of the feeble-minded, of all degrees, as well as the criminal, established throughout the land.

Let us then all work together for our mutual good, for the promotion of the highest and best in each individual, both physical, mental, and spiritual, thus converting possibilities into realities. There seems to be no limit to the attainments possible to man. Let us all strive to go up higher and higher, cherish our ideals, and help our weak brethren at the same time, lest they fall by the wayside.

XXII

OUR WEAK BRETHREN

Ephraim is a cake not turned.—HOSEA 7, 8.

IN ancient Sparta all new-born infants were exposed—naked—on Mount Ida, for a certain time. Those who survived—and some did survive, were considered fit for the duties of life, as then understood.

Today we use every means known to science to preserve the lives of the *unfit*, whether from bodily or mental defect. As a consequence we have not institutions enough to accommodate them. Many perish in early youth or manhood, while others may attain an advanced age.

No one now would for a moment contemplate a return to the methods of Lycurgus—common humanity forbids. But the *de-*

fectives are a menace to and a burden on society, and call for some action. All society can do for the defectives now living is to train those who can be trained, and to *seclude* in proper institutions those who are incapable of acquiring much if any education, especially the large number who are *dangerous* to society. But laws should be made and enforced *preventing* the *procreation* of the *unfit*.

Marriage is altogether too easy. Public opinion is fast being crystallized and is now demanding relief from the results of improper marriages. Many clergymen are refusing to marry people unless they can bring medical certificates of mental and physical soundness. A few States have had laws forbidding the marriage of epileptics and feeble-minded, but they have not been enforced.

The sterilization of defectives and degenerates is now a *legal* process in some States, and should be in all. If this could be thoroughly carried out, it would in a comparatively short period, greatly, if not wholly

decrease the number of the unfit. The surgical operation necessary is quite simple—ovariotomy in the female, and vasectomy in the male. This operation, and the suppression of marriage for those who are defective, would be of great benefit to the community. Many *intelligent* men and women are now *voluntarily single*, because they do not wish to inflict on their possible children certain inheritances which they know are bad. It is a grave problem which confronts us, but who can doubt its solution, when he considers how many of the most upright and intelligent people, of all classes and professions, are now engaged in the work of prevention and education.

The last Census Report is not available, but it is safe to say that in this year of 1916 there are *at least* two hundred thousand imbeciles or feeble-minded in the United States, or one in four hundred of the population. Then there are "backward children" (number not known) whose defect may be curable, when due to physical disorders, as adenoids,

for example. The number of insane in this country is alarming—an average estimate being one to every three hundred and fifty of the population. In addition we have the criminals, all of whom present more or less mental deformity or inadequacy.

Defectives are liable to commit all sorts of outrages. Dominated wholly by their emotions and feelings—appetites and passions—they yield to every impulse, normal or abnormal. They are prone to sudden outbursts of passion or anger, when they scream or prowl, break furniture or glass, or commit all sorts of assaults on innocent bystanders. They may kill, set fires, maltreat and mutilate themselves or others, and they are very subject to sexual excesses and perversions. Many imbeciles commit rape. Any one of us is liable to be their victim.

The “general public” is not awake to the dangers, to say nothing of the burdens imposed on it by the defectives and insane. Much is being done by Societies for Mental Hygiene, Social Service, and the like, but

much more remains to be done. Let each of us make his own kingdom sound and stable, and then, and then only, will we be in a position to wisely help our weaker brother or sister. Sin and evil still exist in this world; human nature being what it is, we cannot expect to abolish them in a day. Neither should we sit idly by, doing nothing for ourselves or our neighbours, because we cannot live up to our ideals. Let each one do and give his very best, leaving the ultimate results to a Higher Power, and our consciences will be clear, even if at times we fail.

It is clear then that much can be, and is already being done for the defectives. The work of Fernald, Goddard, Schlapp, and many others demonstrates this. New methods of instruction are being utilized. Town and States are taking or considering action. This is the era of philanthropy. Hospitals and other institutions are almost daily multiplying, and still the demand comes for more. The overcrowding of our institutions is evidence of the crying needs of today.

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It seems superfluous to tell any normal person that the presence of any disorder in the community—whether disease, degeneration, or defectiveness—tends to impair the integrity of the minds and bodies of the well. But it is a fact. Nothing that is unwholesome or unsound is beneficial.

Now the import and intent of this section is to emphasize the importance of the proper care and training of all children, ever bearing in mind that they are not and should not be considered *collectively*—in a mass—but individually. The backward and defective must not keep back the average or the exceptionally bright child. Proper education, suited for all grades of intellectual endowment, is costly, but in the end is true economy. We must aim to make “whole” people, since they are the ones who will perform the work of the next generation. Reversing Artemas Ward’s epigram, we must do something for posterity, even if “posterity has never done anything for us.” Narrow and mean is the mind which would do no-

thing for those who come after us but impose burdens.

But to fulfil our duty to ourselves and our children, it is of prime importance to know all we can about the latter. A great necessity is to have a census of all children, embodying all the factors of their mental and physical make-up, their environment, and so on. The system adopted in New York is of extreme value.

"New York's children from four to sixteen are being card-indexed by the blocks in which they live. The work is done by the Police and School Departments. When it is completed, used in connection with the Health Department's card-index, the city will have a complete, accurate, skeleton biography of its future citizens.

"Already these departments collect and record the nationality, age, names of parents, and date of their marriage. A child's birth is recorded, his entrance and departure from school, his physical condition and other facts up to the time of his marriage. A re-

cord is also kept of the diseases from which he suffers, especially those of a contagious nature.

“Such record of citizens, accurately kept is of inestimable value. It makes possible the comparative scientific study of children. It enables doctors to reach important conclusions as to the liability and to after-effects of diseases. It helps in the great and commendable work of decreasing New York’s death rate.”

It is to be hoped that every physician will realize the burden imposed on the community by the unfit; will carefully and completely study every child whom he knows to be defective or degenerate; will also devote equal attention to those apparently fit; and in addition give an accurate statement of the individual’s environment. We have in many places medical inspectors of schools and scholars. We need in addition careful investigation and inspection of all *below* the *school age*.

Let us then help the poor and weak to help

themselves so far as possible. Still more should we strive to *prevent* disease, poverty, weakness, and crime. The outlook for the future is encouraging. Let everyone "look forward and not backward, upward and not downward, and lend a hand." Here's mine.

XXIII

WHAT EVERYBODY OUGHT TO HAVE

The secret of happiness is—never to go grubbing for mean motives in this life; never tormenting yourself what this might mean, or that other portend; but take the world for what it seems, or what it wishes you to believe it. Take it with its company face on, and never ask to see any one in dishabille, but old and dear friends. Life has two sides, and some men spin the coin so as always to make the wrong face of the medal come uppermost. I learned the opposite plan when I was very young, and I have not forgotten it.—CHARLES LEVER.

The greatest happiness comes from the greatest activity.—BOVEE.

AFTER all is said and done the real goal for which we all strive, consciously or otherwise, is *happiness*. Our opinions may and do differ as to the meaning of happiness, and how to secure it for ourselves and bestow it on others. This will always be the case—as it always has been—since the first man and woman appeared.

How easy it is to make a little child happy! and as he grows older, how much harder it is, especially if he has not been well trained. The first letter, "written with real ink," the first trousers with real pockets, the first doll—how we recall them! It is not hard to make the aged happy. They have abandoned most of their illusions, are acquainted with sorrows, have a realization of what human nature is, and their expectations are not extreme, but they have by no means lost their capacity for enjoyment. The simple deference which youth and manhood should always pay; the little daily services and attentions which display a kindly regard; the true courtesy which neither by word, look, nor manner indicates that we consider them "laid on the shelf"; the genuine love which we should not only feel but manifest—these are the ways.

It is hardest to make the grown man or woman happy. Engaged in the struggle for existence, with perhaps many hopes and ambitions thwarted, with many trials and

troubles, many with small means and a large family, often overworked or sick—they perhaps think happiness is out of reach or hard to secure. Perhaps the real trouble is that they make happiness their only aim. They forget that we must pay a price for everything we have in this world.

If the writer has presented his subject clearly, it should be evident to all who have read the preceding pages and gathered their meaning, that *some happiness* is within the reach of everyone. Let us consider a few points.

First, we have bodies, and we are *alive*. We have numerous means of communication with all things, animate or inanimate, inside as well as outside ourselves. We have minds, by means of which we can convey our thoughts and wishes. We have, or can have, memories which can place within our reach the glories of the past, the actualities of the present, and hope for the future. We have emotions which may beautify our lives, and, if rightly directed and controlled, may

enable us to bear the sorrows and disappointments which come to all, and give us courage to keep on.

Next, the more unselfish, the less self-seeking we are, so much happier are we. This is the universal experience of mankind; it will be recognized, if not acknowledged, by the most selfish man who ever lived, if he even for one moment stops to think. As said before, everyone has a right and a duty to maintain his own standing—his “calling and election”—but he must remember that he is not alone; there are others. Paradoxical as it may seem, one may save his life by losing it, and happiness cannot be monopolized by the rich. In a rather large experience I have found that *money alone* does not bring much true pleasure.

Again, being alive, and unselfish, we are ready and able to *do*. Hence the third essential for genuine happiness is to know exactly what our resources are, and how to employ them. We must try, as did that wise man, Socrates, to know ourselves. Let us realize

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the extent of our bodily, mental, and moral forces—just how far we can go! and then let us go.

Now, being alive, unselfish, and knowing as much as we can about ourselves, we are prepared to seek the very highest source of happiness known—*service*. Comparisons are odious, but there is no doubt that a blessing comes both from receiving and giving. The real point is, it seems to me, to *serve* because it is *right*, and *proper*—the normal output of our lives—and not wholly for the values *we* may receive. If we also love to serve, so much the better.

Moreover, in order to render service either to ourselves or others, we must conserve all our mental and physical resources, add to them if possible, and always keep in training. Hence the need of a trainer, who should always be a physician. This trainer will be even more ready to keep you well and to get you well, if you will listen to him and follow his advice.

It is not enough to have the power and

the wish to serve, but we must always learn the *right way*. There are too many well-meant but misdirected efforts in every field of endeavour. Let every step be thoroughly estimated, and lead logically to the next. Haste makes waste, therefore take time for deliberation and counsel. Having begun, persevere unto the end.

We should also learn that service embraces the *little* as well as the *big things* of life. A kind word, a friendly smile, and wise counsels are as effectual and important as bestowal of money; often more so. If we cannot reach people by our words and deeds, let our lives speak for us. Some one recently said: "Our minister's life is a better sermon than he ever preached, and he is a good preacher too, but he practises what he preaches."

Again, we must study the grave problems which today confront the whole civilized world. Perhaps the word *unrest* will comprise them all. The "workingman" so-called, is dissatisfied. The "idle rich"—really a very small proportion—for most "rich

men" have to work harder than day labourers, are hard pushed to relieve their ennui. Political parties are unsettled and dissolving. Nations are seeking new fields of conquest. Everything is moving as never before. The excessive disproportion between the incomes of the rich and the poor is causing increasing discontent. There is certainly enough work for us all.

The "simple life" is well-nigh impossible in our complex business and social affairs. Modern inventions enable us to daily get the news from almost the entire world. We have become very impatient of delay. We are always in a hurry. It is difficult to let our *moderation* be known to all men, because we have very little of it. We are expected to be strenuous, to hustle, to move forward. We cannot wait for the train to stop, and block the aisles before it comes to a standstill. Having left it, many of us can wait a few minutes to see a dog fight, only to rush on again as if we had not a moment to live. Nowadays, even loafers have to hustle in order to loaf.

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We are apt to carry our business affairs into our leisure hours. We want to get on, to hold up our end, to "keep up appearances." The desire for riches is like a consuming fire with many. New inventions, new and frequently changing fashions, political contests—these and many more things keep us in almost constant tension. Hence "those nerves"¹—the alarming increase of hysteria, "nervous exhaustion," undue irritability, and worry! Unrest seems to be the prominent feature of modern civilization. Add to these overwork, and we see the reason why so many sanitariums and "rest cures" are flourishing—why so many men go to Muldoon's.

To return to our individual kingdom of the mind, is it not evident that it is real, and needs a real ruler? And if it be ruled aright—if each ruler will foster his strength and use it properly—will not happiness come, and a reasonable amount of prosperity? "Mankind are always happier for having been

¹ George L. Walton, M.D.

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happy, so that if you make them happy *now*, you make them happy twenty years hence by the memory of it.”¹

¹ Sidney Smith, *Lecture on Benevolent Affections*.

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